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New Year Congratulatory Telegrams from His Holiness Patriarch PIMEN of Moscow and All Russia

**To the President of the Presidium of the USSR Supreme Soviet
General Secretary of the CPSU Central Committee
Mikhail GORBACHEV**

The Kremlin, Moscow

Deeply esteemed Mikhail Sergeevich, please accept the cordial greetings of the Russian Orthodox Church and myself personally to you and, in your person, to the members of the Presidium of the USSR Supreme Soviet on the New Year. With a feeling of profound satisfaction we perceive the beneficial changes in the life of Soviet society, which our auspicious year of the Millennium of the Baptism of Russ abounded in, and the efforts of the leadership of our country to improve the international climate. We express deep gratitude to you for your consistent attention to the needs of the believers, for everything you are doing to restore Leninist norms of relations between the Church and the State. True to her thousand-year patriotic and peacemaking traditions, the Russian Orthodox Church will continue increasing her labour for the good of our country, in support of its efforts to preserve the sacred gift of life in the world without nuclear weapons.

With all my heart I wish you, dear Mikhail Sergeevich, spiritual and bodily strength. May your selfless activities, which you are carrying out to increase the might and prosperity of our beloved Motherland, to consolidate peace and justice throughout the world, be blessed.

Respectfully yours,

PIMEN, Patriarch of Moscow and All Russia

December 30, 1988,
Moscow

**To the Chairman of the USSR Council of Ministers,
Nikolai RYZHKOV**

The Kremlin, Moscow

Esteemed Nikolai Ivanovich, kindly receive the heartfelt New Year greetings from the Holy Synod, the episcopate, clergy and laity of the Russian Orthodox Church. With great satisfaction we are seeing off the Old Year which was marked by the celebration of the Millennium of the Baptism of Russ and, just as for all the Soviet citizens, by the impressive process of perestroika in all the spheres of life in our society. The Orthodox citizens of our country are contributing and will continue to contribute their labour to the national effort to increase the prosperity and flourishing of our Motherland, strengthening her prestige as a peacemaker. In the coming year of 1989, we shall not slacken our participation in the beneficent process of moral renewal and restructuring of our society.

With fervent wishes for your good health, prosperity and success in your lofty and responsible service,

Respectfully yours,

PIMEN, Patriarch of Moscow and All Russia

December 30, 1988,
Moscow

**To the Chairman of the Council for Religious Affairs
at the USSR Council of Ministers,
Konstantin KHARCHEV**

Moscow

Dear Konstantin Mikhailovich, the Russian Orthodox Church and I personally greet you and, in your person, the entire staff of the Council for Religious Affairs at the USSR Council of Ministers on the coming New Year. We deeply appreciate the invaluable work carried out in the past year by the council to build relations between the Church and the State on Leninist principles and the exceptionally important help rendered during the preparation of our Church for the celebration of the Millennium of the Baptism of Russ. In this connection we express cordial gratitude to you personally for your constant attention and goodwill towards the urgent needs and concerns of our Church and thereby towards the believers of our country. With all my heart I wish you, dear Konstantin Mikhailovich, good health, happiness and further success in your noble activity.

Respectfully yours,

PIMEN, Patriarch of Moscow and All Russia

December 30, 1988
Moscow

Interview Given by His Holiness Patriarch PIMEN

On New Year's Eve, His Holiness Patriarch Pimen of Moscow and All Russia gave an interview to a TASS correspondent.

"The past year was marked by many events of national and worldwide importance," said Patriarch Pimen. "The international situation improved noticeably and the new thinking gained wider ground in politics and diplomacy. One of the most impressive examples of this was the speech delivered by M. Gorbachev from the lofty rostrum of the UN in which he showed the entire international community a practical example of how to change the course of foreign policy.

"Due to the process of glasnost and democratization, our country got its second wind, so to say, during last year.

"We perceive a creative and purposeful construction in the economy and politics, in morality, science and culture. The need has grown of greater purity in the moral atmosphere of society, and spiritual life has become more profound and diverse.

"We find that this beneficial process harmonizes with our gospel ideals. As religious men we note especially the great importance attached to morality in the new system of values and the fact that the focal point of renewal is the affirmation of man as a socially active personality, open to the perception and creation of things spiritual.

"Together with non-religious citizens, we are deeply concerned for the future of our Motherland. Our Christian duty is to help every man to follow

after the things which make for peace, and things wherewith one may edify another.

"Thinking of the past year, we witness with great satisfaction that its characteristic process of perestroika is exerting a positive influence on the life of the Church.

"Many of the questions and problems considered during the meeting of the leadership of the Russian Orthodox Church with M. Gorbachev last April have found their solution and satisfaction. It is sufficient to say that in 1988 the number of the Russian Orthodox Church communities grew by 700.

"The year we are parting with was marked by the great jubilee of the Holy Church—the Millennium of the Baptism of Russ which was celebrated by her Plenitude and far beyond the bounds of our Church. The jubilee also involved wide social circles in our country. Cultural circles throughout the world showed great interest in it. Our festivity was perceived as their own by many Churches and religious associations both in the USSR and other countries.

"For centuries the children of the Russian Orthodox Church have lived side by side with followers of Buddhism, Judaism, and Islam. All these religions, which are bound by the closeness of their ethical positions, are strengthening the efforts of their followers in their joint labour for the well-being of the Soviet nation, because all of us, believers, have the same patriotic duties.

"Every man today is dreaming of the prosperity of his people which is possible under general prosper-

city. The highest moral ideal requires that we love all men as ourselves and therefore we must love people of any nationality, love Man.

"In the light of this," His Holiness said further, "we perceive with grief the forbidding events taking place in the Caucasus. We believe, however, that our dear brothers and sisters—citizens of Armenia and Azerbaijan, will exert every effort and goodwill to restore good neighbourliness. The possibility of this is unquestionably confirmed by the common feeling of pain imbuings the hearts of all Soviet people, pain caused by the tragedy which shook the land of ancient Armenia. The calamity has highlighted the profound unity of our peoples.

"In the coming year," Patriarch Pimen said, "we shall not weaken our constant efforts in defence of the sacred gift of life on Earth. We shall continue

to labour zealously to the glory of God and for the good of our country.

"I congratulate all my co-citizens on the New Year of 1989. With all my heart I wish them physical and spiritual strength, family well-being and happiness, and success in their work.

"On the occasion of the Nativity of Christ, I address those who will be marking this joyous event together with us: establishing Christ's peace in our hearts let us, beloved, not tire in our zeal for Christ's Church and the good of our native land.

"I also address our dear compatriots abroad and send them New Year and Christmas greetings; I wish them good health, spiritual perfection and a good memory of our Motherland."

(Izvestia, No. 1. January 1, 1989)

To Armenia's pain, the Russian Orthodox Church responded with compassion, prayer, love and hope

CONDOLATORY TELEGRAMS

**To the General Secretary of the CPSU Central Committee,
President of the Presidium of the USSR Supreme Soviet,
Mikhail GORBACHEV**

The Kremlin, Moscow

Deeply esteemed Mikhail Sergeevich, the natural calamity which occurred in several northern districts of Armenia and brought great loss of life and destruction echoed with pain in the hearts of the faithful of the Russian Orthodox Church. Please accept, dear Mikhail Sergeevich, the sincere condolences from myself, the members of the Holy Synod and the Plenitude of the Russian Orthodox Church which we address to you, the Soviet Government and to all our people, who are sharing in the grief over this calamity.

Our Church is donating today one million rubles in aid of those who have suffered from the earthquake. Donations are coming in from our dioceses, parishes, members of the episcopate, clergy and laity. We have appealed to all the Orthodox to collect money, warm clothes and everything necessary for those who have suffered.

Respectfully yours,

PIMEN, Patriarch of Moscow and All Russia

December 9, 1988
Moscow

Erevan

To the Government of the Armenian SSR

The members of the Holy Synod, the Plenitude of the Russian Orthodox Church and I personally express deep condolences to the Government of the Armenian SSR, the families, relatives, near and dear ones of those who have suffered because of the earthquake in a number of Northern districts of Armenia. The death of people, the moral and material damage caused by the earthquake, have filled our hearts with pain, and we are praying to God for His help and blessing upon those who have suffered. In aid of the victims of the earthquake, the Russian Church is now donating one million rubles; donations are coming in from our episcopate, clergy, parishes and individual believers. With this end in view we have issued an appeal to all the believers to make collections in all the localities.

Respectfully,

PIMEN, Patriarch of Moscow and All Russia

December 9, 1988
Moscow

To His Holiness Supreme Patriarch and Catholicos of All Armenians, VASKEN I

Echmiadzin, Armenian SSR

Your Holiness, beloved brother in Christ, on behalf of the members of the Holy Synod, and the Plenitude of the Russian Orthodox Church, and on my own behalf, I express to Your Holiness, to our beloved Armenian Apostolic Sister Church, the Armenian people, and all who have suffered, sincere condolences in connection with the natural calamity which affected a number of Northern districts of Armenia causing great material and moral damage to all our people.

We pray to God to deliver His people "from earthquake, flood, fire, the sword and internecine strife". We are praying fervently for all who have suffered, wishing them courage to bear the terrible trial. May the Lord give rest to the souls of the departed in His heavenly mansions.

Telegrams and telephone calls are coming to the Moscow Patriarchate from members of the episcopate, clergy and laity of our Church expressing condolences and readiness to aid morally and materially to alleviate the suffering.

In aid of the victims of the earthquake our Church is donating one million rubles. We have also appealed for donations from our faithful in all the localities.

With brotherly love in Jesus Christ,

PIMEN, Patriarch of Moscow and All Russia

December 9, 1988
Moscow

Address Delivered by the Supreme Patriarch and Catholicos of All Armenians, VASKEN I, in Connection with the Earthquake in Armenia

Our beloved children, stricken with grief and mourning, this is the hour of panikhida. The hour of panikhida, but one unusual, comparable perhaps, only to the annual panikhida held on April 24 when our entire nation in Armenia and the diaspora commemorates the two million of our martyrs who were killed in the days of the great genocide of 1915.

The blind powers of the elements, suddenly enraged, have demolished our prosperous land of Shirak, destroying cities and villages.

According to the latest data, many thousands of people have died, especially children and students. Thousands are wounded. Many thousands of fa-

milies have been left homeless; with frozen hearts they are wandering amidst the ruins seeking their dead, feeling lost and unable to understand what had happened, unable even to think or weep. At this hour we are almost in the same emotional state. It seems that we too cannot think, understand, how and why the calamity had occurred. We are even unable to weep. Apparently, we can only pray for the repose and peace of the souls of the departed.

Beloved brothers and sisters, although we are all, understandably, afflicted and desperate, let us not forget that we are Christians and that our faithful people throughout their history have been martyred

for diverse causes in greater or lesser numbers. Even historians consider the existence of the Armenian nation today sheer miracle. How had the Armenian people borne and stood all their ordeals? How did they overcome the powers of death, how were they able to regenerate?

Today too we are the same nation, today too, we will not fear death, we do not want and must not despair. On the contrary, after the first days of this storm, we should take ourselves in hand, concentrate our mental and spiritual forces, foster the unity of our people with their government—as one heart and soul, in order to help heal our wounds, turning our gaze to the sky and seeing there the bright and burning stars of hope of our people. Before and after death, the forces of life are reborn triumphantly, and the flower of life opens again.

Our beloved children, in this spirit and with holy faith let us offer our prayers to God. May He accept our prayers as incense rising straight to the heights of Heaven; may He turn His face towards us and may He be our protection and help now and for ever, so that the Armenian people may continue their mission under this Sun and reach new heights.

Let us pledge at this hour that each one of us, if strength and possibility permit, plant one tree in the holy land of Shirak, that they may rise like crosses over the graves of our departed, just as in his time, in connection with the great genocide, our famous poet said: "I planted this tree as a cross raised to the dead." May this behest strengthen us and may we gather our forces together without fear and murmur.

Spirit signifies the unity of all moral forces of a man, the synthesis, the secret of which our people possess too, having proved it over the centuries. Today we are the same nation, standing unshakable before its fate, fulfilling the same behest to live, exist and overcome every difficulty.

Our beloved grieving children, in these tragic days we are deeply touched by all the consolations and condolences, and the fraternal aid our people, our state and I receive.

First of all, we want to express our gratitude and admiration to all our Armenian people both here and in the diaspora, who came to be one heart and one soul, striving to heal our wounds and restore as quickly as possible our ruined cities. We also want to convey our blessing to those young persons, students, who are selflessly accomplishing in these days, shoulder to shoulder with Soviet troops, God-pleasing deeds—succouring the living, removing from under the ruins the bodies of the dead, attending to the wounded and, to some degree, consoling the grief of all the suffering souls.

We also thank all the fraternal peoples of the Soviet Union, foreign states and nations who have stretched their helping hand to our wounded Armenia generously and cordially.

With heartfelt gratitude we think of similar phenomena in the ecclesiastical sphere. We remember the telegrams of condolence, deeply touching and

expressing the regard of the clergy of the Russian Orthodox Church, and the donation of one million rubles by her Primate, His Holiness Patriarch Pimen. The words of condolences from the Pope, Bishop of Rome, and his donation of 100,000 dollars, and also from the Primate of the Church of England, the Archbishop of Canterbury, through whose efforts the British Government has resolved to donate a big sum in aid of the victims of the earthquake. We are sure that aid will continue to pour in.

The primatial city of Holy Echmiadzin has donated from its modest budget 500,000 rubles, which, together with the previous donations, amounts to one million seven hundred thousand rubles.

However, our obligations do not end here. We, as Head of the Armenian Church, as First Bishop of Holy Echmiadzin, will continue our efforts to collect more money and, possibly by next spring, work out plans for the speediest restoration of our ruined cities. We are thinking of sending an appeal especially to Armenians in North and South America, of whom there are approximately one million, and charge them to organize a wide campaign to collect funds for one important purpose—to lay the foundation of one of the ruined cities, say Spitak, to build there houses and enterprises for five or ten thousand people. We are convinced that the big programme will be implemented and will become a symbol of inspiration for all of us. And may the Lord grant that we meet the reconstruction and rebirth of the demolished cities with a thanksgiving moleben and not a panikhida.

(Pravda, December 16, 1988)

Decisions of the Holy Synod

At the session on December 27, 1988, the Holy Synod, chaired by the PATRIARCH:

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the completion of the celebration of the Millennium of the Baptism of Russ.

RESOLVED: that, with gratitude offered to God the Father and the Son and the Holy Spirit glorified in the Trinity for His munificence manifested to the Russian Orthodox Church and to the peoples of our Motherland over the thousand years, the jubilee year be proclaimed closed.

HEARD: the report by His Holiness the Patriarch on the earthquake in the northern areas of Armenia, and on the reaction of the Russian Orthodox Church to the calamity.

NOTE: His Holiness Patriarch Pimen of Moscow and All Russia conveyed deep condolences to the Primate of the Armenian Apostolic Church, His Holiness Supreme Patriarch and Catholicos of All Armenians, Vasken I; to the President of the Presidium of the USSR Supreme Soviet, M. Gorbachev, and to the Government of the Armenian SSR. His Holiness the Patriarch and the Holy Synod, on behalf of the Russian Orthodox Church, sent one million rubles in aid of the victims of the natural calamity. Furthermore, over three million rubles were donated for the purpose by the dioceses and parishes of the Russian Orthodox Church, as well as by members of the episcopate, clergy and laity. Collection of funds is continuing. Prayers for those who have died or suffered in the earthquake are being offered in all the churches of the Russian Orthodox Church.

THE HOLY SYNOD RESOLVED: (1) that deep gratitude be expressed to the episcopate, clergy and laity of the Russian Orthodox Church for their active participation in the campaign to aid the victims of the natural calamity in Armenia;

(2) that the Plenitude of the Russian Orthodox Church be called upon not to weaken in their manifestation of Christian love, acts of mercy and charity to heal the wounds of our fraternal Armenian people who have suffered in the earthquake.

To the Holy Synod of the Russian Orthodox Church

Your Eminences and Graces,

Lately, I often come to reflect upon one of the questions raised at the Pre-Council Bishops' Conference held at the end of March 1988. The hierarchs expressed their desire to bring the traditional wearing of mitres in our Church in conformity with the pan-Orthodox practice.

I think it would be fair if the Holy Synod of our Church determined the following:

(1) that, in keeping with the tradition of the Holy Local Orthodox Churches, one model of a mitre crowned with a cross be established for hierarchs of the Russian Orthodox Church to wear;

(2) that the tradition of the Russian Orthodox Church be preserved of granting the right to wear mitres without a cross to archimandrites and archpriests awarded with it.

I suggest that the Holy Synod adopt the respective resolution.

PIMEN, Patriarch of Moscow and All Russia

December 27, 1988

HEARD: the proposal by His Holiness Patriarch Pimen on the blessing to wear mitres crowned with a cross by hierarchs of the Russian Orthodox Church.

NOTE: In keeping with the tradition of other Local Orthodox Churches all hierarchs wear mitres with a cross on top. In the Russian Orthodox Church, however, the cross on top of the mitre is worn only by the patriarch and metropolitans. The question of unifying the practice with all Orthodox Churches regarding the cross on top of the mitre was discussed at the session of the Pre-Council Bishops' Conference in March 1988.

RESOLVED: that, in keeping with the tradition of the Holy Local Orthodox Churches, the custom be established of wearing mitres crowned with a cross by the entire episcopate of the Russian Orthodox Church.

HEARD: the report by His Holiness Patriarch Pimen on the necessity of studying the question of the rehabilitation of clergymen and laymen of the Russian Orthodox Church subjected to repressions in the Soviet period.

RESOLVED: (1) that it be considered timely to raise the question and that a commission be formed to study the materials pertaining to the rehabilitation of the members of the clergy and laity of the Russian Orthodox Church;

(2) that His Eminence Metropolitan Vladimir, Chancellor of the Moscow Patriarchate, be entrusted with the drawing up of the list of the commission members to be submitted to the Synod.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on presenting, in accordance with the Synodal Resolution of November 30, 1988, to the next session of the Holy Synod the draft list of the Jubilee Commission and propositions for the celebration of the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church.

RESOLVED: (1) that the Commission on the Preparation for and Celebration of the 400th Anniversary of the Establishment of the Patriarchate in the Russian Orthodox Church be set up with the following members:

1) Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine—chairman of the commission;

2) Metropolitan Pitirim of Volokolamsk and Yuriev, Vicar of the Moscow Diocese, Head of the Publishing Department of the Moscow Patriarchate;

3) Archbishop Kirill of Smolensk and Vyazma;

4) Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary;

5) Bishop Aleksiy of Zaisk, Chairman of the Economic Management of the Moscow Patriarchate;

6) Bishop Vladimir of Podolsk, Deputy Head of the Department of External Church Relations;

7) Archimandrite Feognost, Acting Father Superior of the Trinity-St. Sergiy Lavra;

8) Archpriest Prof. Ioann Belevtsev, lecturer at the Leningrad Theological Academy;

9) A. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate—secretary of the commission;

(2) that the proposal be approved of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, to include in the jubilee programme the following events:

- (a) convening of the Bishops' Council;
- (b) canonization of saints;
- (c) Church history study conference;
- (d) solemn meeting;
- (e) charity concert of religious music;

(3) that the jubilee solemnities be timed to the Feast of St. Sergiy of Radonezh (October 1989).

CONSIDERED: the possibility of religious figures being elected people's deputies from public organizations as stated in Article 39 of the Law on the Election of People's Deputies of the USSR, adopted by the USSR Supreme Soviet on December 1, 1988.

NOTE: "A candidate for people's deputies of the USSR from a public organization may be any member of the given public organization, including a religious figure" (Law on the Election of People's Deputies of the USSR, Article 39).

RESOLVED: The Russian Orthodox Church, throughout her thousand-year history, has invariably served the benefit of the people, participating in many aspects of public life. The celebration of the Millennium of the Baptism of Russ in this jubilee year has reminded us of this. The participation of representatives of the Russian Orthodox Church in the last decades in peacemaking and socio-patriotic organizations has won the appreciation of the public and the state.

Taking into account the possibilities given by the election law, may the activity of representatives of our Church be blessed if they are nominated and elected people's deputies, and, at the same time, our conviction be expressed that it will serve to promote the well-being of the believers and of our entire society.

HEARD: the report by His Eminence Metropolitan Aleksey of Leningrad and Novgorod on the possibility of handing over by stages of the Valaam Monastery of the Transfiguration of the Saviour to the Russian Orthodox Church.

RESOLVED: (1) that the information of His Eminence Metropolitan Aleksey of Leningrad and Novgorod on the possible handing over to the Russian Orthodox Church of the Valaam Monastery of the Transfiguration of the Saviour, be accepted with satisfaction;

(2) that the steps being taken by His Eminence Metropolitan Aleksey of Leningrad and Novgorod to study the possibilities of renewing monastic life on Valaam and of restoring the shrines, churches, and sketes of the monastery, be approved;

(3) that, after the handing over of the monastery to the Russian Orthodox Church, His Eminence Metropolitan Aleksey of Leningrad and Novgorod be entrusted with the organization of the renewal of monastic life and the repairs and restoration work, as well as with the spiritual guidance of the cloister.

CONSIDERED: new members for the Russian Orthodox Mission in Jerusalem.

RESOLVED: that Hegumen Elisei Ganaba of St. Daniel's Monastery in Moscow be appointed Deputy Head of the Russian Orthodox Mission in Jerusalem and Hegumen Serafim Shlykov of the same monastery, member of the mission.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, on the visit paid by the Russian Orthodox Church delegation headed by him to the Church of Cyprus on August 31-September 1, 1988, on their way back from the bounds of the Jerusalem Church.

RESOLVED: that cordial gratitude be expressed to His Beatitude Archbishop Chrysostomos of Cyprus for his hospitality and attention shown to the delegation of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, on how he led the jubilee solemnities on the occasion of the Millennium of the Baptism of Russ in the Belgian Diocese on September 25 and in the Netherlands, on December 18, 1988;

and on his election as chairman of the Union of Orthodox Parishes in France on December 22, 1988.

RESOLVED: (1) that satisfaction be expressed with the jubilee solemnities held in the Belgian and the Netherlands dioceses of the Moscow Patriarchate;

(2) that all the Churches in Belgium and the Netherlands be thanked for their active participation in holding the solemnities devoted to the Millennium of the Baptism of Russ;

(3) that the local Belgian and Netherlands government bodies be thanked for the attention shown to the Russian Orthodox Church and for their assistance in holding the jubilee solemnities on the occasion of the Millennium of the Baptism of Russ;

(4) that satisfaction be expressed with the election of His Eminence Metropolitan Vladimir, Chairman of the Union of Orthodox Parishes in France.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the establishment in Moscow of the "World of Culture" association of representatives of culture and the arts and his election as vice-chairman of the association.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the WCC Commission on Faith and Order international consultation held at the invitation of the Russian Orthodox Church in the city of Pyatigorsk (Stavropol Diocese) from November 22 to 29, 1988, and devoted to questions of ecclesiology in connection with the problems of Christian unity and Christian service of the world.

RESOLVED: (1) that the report be acknowledged;

(2) that the usefulness be noted of holding such meetings for studying questions of Christian unity; that gratitude be expressed to His Grace Archbishop Antony of Stavropol and Baku for his efforts in carrying out the consultation, and that the attention shown to the participants in the international consultation by the civil authorities and public of Pyatigorsk be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Round-Table Conference held at the invitation of the Russian Orthodox Church in Khabarovsk from December 2 to 5, 1988, and organized by the Asian Buddhist Conference for Peace and the Christian Peace Conference on the theme "For Peace and Security in Asia and the Pacific".

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the holding in Khabarovsk of the Round-Table Conference on the theme "For Peace and Security in Asia and the Pacific", in which eminent representatives of Buddhist and Christian religions participated, as well as secular scholars, and which passed in a spirit of fraternal mutual understanding and cooperation;

(3) that the results of the conference be approved in the hope that they will unite the efforts of the followers of these two world religions to consolidate peace and security in Asia and the Pacific;

(4) that the position of the Russian Orthodox Church at the conference be approved;

(5) that gratitude be expressed to His Grace Bishop Gavriil of Khabarovsk and Vladivostok for his active assistance in preparing and conducting the conference, as well as to the civil authorities and public of the Khabarovsk area for their attention to the participants in the meeting.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn in Switzerland, from December 3 to 10, 1988, of the Church delegation headed by him.

RESOLVED: (1) that satisfaction be expressed with the participation of the delegation in the solemnities on the occasion of the consecration of the Church of the Nativity of the Blessed Virgin of the stauropeion parish in Geneva and the blessing of the new building of the Russian Orthodox Church Representation at the World Council of Churches;

(2) that the fruitfulness be noted of the meetings which took place with representatives of ecclesiastical and social circles in Switzerland;

(3) that cordial gratitude be expressed to the Protestant Federation of Switzerland for organizing a special programme for the sojourn of the Russian Orthodox Church delegation and for the attention and fraternal hospitality accorded it.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation in the International Conference "Rights of Man in the History of Humanity and in the Modern World". The conference, held in Moscow from December 13 to 15, 1988, was devoted to the 40th anniversary of the Universal Declaration of Human Rights and the 200th anniversary of the Declaration of the Rights of Man and Citizen.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation of His Eminence Metropolitan Yuvenaliy in the conference be approved with satisfaction.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation in the work of the 4th All-Union Conference of the USSR-FRG friendship society held in Moscow on December 14, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that the election of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna Vice-Chairman of the USSR-FRG society be noted with satisfaction and that his labour for the development of friendship between the peoples of the USSR and the FRG be blessed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his election by the bureau of the Soviet Peace Committee Presidium and by the board of the UN Assistance Association in the USSR to the membership of the election commission on the election of the USSR people's deputies from the peace movement, coordinated by the Soviet Peace Committee and the UN Assistance Association in the USSR, on December 15, 1988.

RESOLVED: that satisfaction be expressed with the election of His Eminence Metropolitan Filaret and his labours be blessed.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Chancellor of the Moscow Patriarchate, on his election to the membership of the Central Election Commission on the election of the USSR people's deputies, by decree of the USSR Supreme Soviet dated December 1, 1988.

RESOLVED: that satisfaction be expressed with the election of His Eminence Metropolitan Vladimir and that his labours be blessed.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk on the information received from Archbishop Nikolai of Gorki and Arzamas about his election by the bureau of the Board of the Soviet Peace Fund, on December 8, 1988, to the membership of the election commission on electing the USSR people's deputies from the Soviet Peace Fund and a number of Soviet public organizations for peace, solidarity, and international cooperation.

RESOLVED: that satisfaction be expressed with the election of Archbishop Nikolai of Gorki and Arzamas and that his labours be blessed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the external activities of the Russian Orthodox Church implemented through the department headed by him in 1988.

RESOLVED: (1) that deep satisfaction be expressed with the results of the external activities of the Russian Orthodox Church in the jubilee year in the sphere of inter-Orthodox, ecumenical and peacemaking contacts, within the context of the celebration of the Millennium of the Baptism of Russ;

(2) that the many-sided and successful activity of the Department of External Church Relations in the period under review be approved;

(3) that gratitude be expressed to His Eminence Metropolitan Filaret of Minsk and Byelorussia and to all the employees of the Department of External Church Relations as well as to the hierarchs, clergymen, monks, nuns and laymen of the Russian Orthodox Church who have contributed beneficially to the external activities of the Church in the year under review and that God's blessing be invoked upon their further responsible labour.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the plans of external Church activities for 1989.

RESOLVED: that the plan of activity for the Department of External Church Relations for 1989, be approved.

HEARD: the petition of a group of believers of the Krasnodar Diocese requesting the return of His Grace Archbishop Vladimir of Pskov and Porkhov to the Krasnodar See.

RESOLVED: that, with the Holy Synod of the Russian Orthodox Church not having sufficient ground for returning His Grace Archbishop Vladimir to the Krasnodar See, the previous decision dated May 12, 1987, be left in force.

CONSIDERED: the affairs of the Lvov Diocese.

RESOLVED: (1) that it be considered useful to divide the Lvov Diocese, because a large number of parishes, still growing, complicates the fruitful execution of archpastoral spiritual guidance;

(2) that there be formed from the now existing Lvov

diocese the Lvov (within the Lvov Region) and Ternopol (within the Ternopol Region) dioceses;

(3) that the title of the ruling bishop of the Lvov Diocese be "of Lvov and Drogobych";

(4) that the ruling archpastor of the Ternopol Diocese be His Grace Bishop Mark of Kremenets, Vicar of the Lvov Diocese, with the title "of Ternopol and Kremenets";

(5) that the Pochaev Lavra of the Dormition remain under the canonical jurisdiction of the ruling bishop of the Lvov and Drogobych Diocese;

With appropriate ukases to be issued.

CONSIDERED: the newly instituted orders of the Russian Orthodox Church.

RESOLVED: (1) that instituted be the Order of St. Andrew, one class;

the Order of St. Daniil, three classes;

the Order of St. Olga, three classes.

(2) that the statute on the above orders be approved.

NOTE: In connection with the celebration of the Millennium of the Baptism of Russ the Russian Orthodox Church is instituting three orders: of St. Andrew, one class; of St. Daniil, three classes, and of St. Olga, three classes.

The Order of St. Andrew the First-Called is the highest order of the Russian Orthodox Church; it is of one class, and is awarded only on the initiative and decision of His Holiness the Patriarch of Moscow and All Russia and the Holy Synod.

The star of the order is worn on the right upper side of the breast, and the order proper on the ribbon is worn across the left shoulder and, as far as the ribbon permits, below the star of the order.

All the other orders of the Russian Orthodox Church, if the awardee has any, are placed below the star of the Order of St. Andrew.

The Order of St. Daniil has three classes. It is awarded to the clergy and secular persons by His Holiness the Patriarch of Moscow and All Russia.

Taking into account that the order was instituted in commemoration of the Millennium of the Baptism of Russ, it should be worn on the right side: the classes of the order placed in a row.

The Order of St. Olga, has three classes and is awarded only to women.

The order is worn on the right side.

The orders of the Russian Orthodox Church according to rank are placed in the following manner:

- 1) of St. Andrew—highest order;
- 2) of St. Vladimir;
- 3) of St. Sergiy;
- 4) of St. Daniil.

The Order of St. Andrew with a Diamond Star

The centre of the order is a slightly convex oval on which the figure of the saint is depicted. The technique is the Rostov enamel. The saint is presented full length holding a four pointed cross in his right hand. In the background—the sky and hilly ground in light brown. The depiction is surrounded by a fine twisted border studded with diamonds. On both sides are palm branches upon which vertically and horizontally eight-faceted rubies are set. Diagonally on the order are four square faceted blue stones, surrounded by tiny diamonds. The entire composition is unified by rhombic rays. From the upper corner of the rhombus on both sides stretches a ribbon supporting a crown studded with three diamonds. The order is worn on a wide moire ribbon green in colour.

Yellow metal, casting, chasing, stones, Rostov enamel.
Size 90×75×10 (12) mm. Fastening—pin.

The Diamond Star of the Order

Compositional structure—a circle on a diamond rhombus. On the two diagonals of the diamond rhombus stretch four wide rays, each made up of five finely faceted and polished rays. In the central circle on a slightly convex white enamel surface is a monogram—"C. A." of yellow metal.

The circle is bordered with a strip of ultramarine enamel in the upper part of which inscribed in yellow metal are the words: *I am the light of the world* in Russian. In the lower part, is a small cross with two oak branches. The outside diameter of the ultramarine circle is lower than the inner in relation to the surface of the order. The circle is bordered with diamonds. The diamonds on the rhombus, of different size, are arranged according to sketch.

Yellow metal, casting, chasing, enamel, diamond.

Size: 75×75×8 (10) mm.

Fastening—pin.

The Order of St. Daniil

The order is a cross with the arms cut towards the centre with slightly bent outer edges. In the centre of the cross is an enamel circle with a waist-length depiction of the saint, relief in a fine finish.

The circle is framed by two palm branches. Below is a wide ribbon joining the branches, on which the class of the order is inscribed.

Along the diagonals of the cross, siding with the circle, are four crowns. In each crown are three precious stones. The order is worn on a ribbon with a wide red strip in the middle flanked on both sides with two narrower strips of white and green.

1st Class: yellow metal, casting, chasing, stones, enamel.

2nd Class: white metal, casting, chasing, stones, enamel.

3rd Class: white metal, casting, chasing, niello.

In all the three classes the waist-length image of the saint is the same.

Size: 90×50×5 mm.

Fastening—pin.

The Order of St. Olga

The order consists of a square cross with clear white enamel planes (the lower plane is 2 mm longer). In the centre of the cross, on a slightly convex surface of the circle (diam. 17 mm), is a waist-length Rostov enamel depiction of the saint against a gold background. The image is inside a 3 mm wide circular strip covered with ultramarine enamel (the outer diameter of the strip is lower than the inner in relation to the surface of the order), in the upper part of the circular strip is an inscription in yellow metal "Olga of Russia", in the lower part, in the middle, is a cross and palm branches in two directions.

The outer sides of the cross terminate with eight-faceted blue stones. Behind the cross, from the lower part up, are two laurel branches on top of which is a crown. Along the diagonals of the cross from the circular strip to the laurel branches are cut rays of polished metal.

1st Class: yellow metal, casting, chasing, stones, enamel.

2nd Class: white metal, casting, chasing, enamel, stones.

3rd Class: white metal, casting, chasing, niello.

In all the three classes the colour image of the saint is the same. The general plastic form of all the orders—the raised round centre gradually sloping to the edges.

Size: 70×57×10 mm.

Fastening—pin.

CONSIDERED: the acceptance by archbishops Feodosiy of Omsk and Tyumen and Yuvenaliy of Kursk and Belgorod of clerics to their dioceses without letters of leave.

After hearing their telegraphic explanations,

RESOLVED: (1) the Holy Synod reminds of the fact that acceptance by the ruling bishops of clergymen to his diocese without a letter of leave constitutes violation of canonical rules and hierarchal vows;

(2) that it be considered that archbishops Feodosiy and Yuvenaliy have not been convincing in their explanations;

(3) that archbishops Feodosiy of Omsk and Tyumen and Yuvenaliy of Kursk and Belgorod be fraternally reprimanded.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

FEODOSIY, Archbishop of Astrakhan and Enotaevka

GERMAN, Archbishop of Berlin and Central Europe

IRINEI, Archbishop of Kharkov and Bogodukhov

VARNAVA, Archbishop of Cheboksary and Chuvashia

ILIAN, Bishop of Kaluga and Borovsk

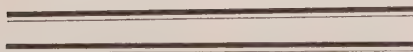
VLADIMIR, Metropolitan of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate

PATRIARCHAL UKASES

By the ukase of His Holiness Patriarch **PIMEN** of Moscow and All Russia of October 20, 1988, Metropolitan **Mefodiy** of Voronezh and Lipetsk is relieved of his post as Head of the Economic Management of the Moscow Patriarchate and Chairman of the Executive Commission in Charge of the Restoration and Construction of St. Daniel's Monastery.

Father Superior of the Trinity-St. Sergy Lavra, Archimandrite **Aleksiy** Kutepov, now Archbishop of Zaraisk, Vicar of the Moscow Diocese, is appointed Head of the Economic Management of the Moscow Patriarchate.

By the ukase of His Holiness Patriarch **PIMEN** of Moscow and All Russia of November 30, 1988, Archimandrite **Feognost** Guzikov, father superior's assistant responsible for receiving foreign visitors, is appointed Father Superior a.i. of the Trinity-St. Sergy Lavra.



Services Conducted by His Holiness Patriarch PIMEN

On December 1 (November 18), Thursday of the 27th week after Pentecost, Feast of St. Plato the Martyr, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany with Metropolitans Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Nikodim of Lvov and Ternopol; Serapion of Kishinev and Mol-

davia; Archbishops—Leonity of Orenburg and Buzuluk; Iov of Kostroma and Galich; Agafangel of Vinnitsa and Bratslav; Aleksandr of Dmitrov; Bishops—Valentin of Vladimir and Suzdal; Serafim of Penza and Saransk.

During the Divine Liturgy, Archimandrite Aleksiy Kutepov was consecrated Bishop of Zaisk. After the Liturgy, presenting the crosier to the newly consecrated bishop, His Holiness Patriarch Pimen delivered an exhortation.

New Year Greeting from His Holiness Patriarch PIMEN

Dear fathers, brothers and sisters,

The jubilee year is over and we, through God's mercy and good will, are entering the second millennium in the history of our Church.

Before us is a new year and we, by the call of our hearts, thank the Lord for all the beneficences poured down upon us in the past year and ask for His blessing upon our forthcoming life and labour to the glory of the Church and Motherland.

With what thoughts are we Christians entering the new year of 1989? I would like us to enter it thinking of Christ's behest: *Whosoever will come after me, let him deny himself* (Mk. 8.34).

Is this wish suitable on New Year's Eve? For today we are wishing each other, and naturally oneself, greater happiness, goodness, light and health, and now—deny yourself!

Indeed, by our nature, we cannot help wishing oneself and our dear ones everything that we deem salutary.

We have to love ourselves and, out of love, wish ourselves every good, however this love is a true love, and, as such, consists of self-denial.

The Word of God teaches us that in us there are two men, one is external, old and natural; the other—inner, new and spiritual; one aspires after evil and the other after good.

In each one there are good inclinations and bad inclinations, and most often the latter prevail. *For the good that I would I do not: but the evil which I would not, that I do* (Rom. 7.19). One must struggle with one's sinful nature. It is this struggle against evil, according to Holy Scripture, the putting off of *the old man with his deeds* (Col. 3.9) that self-denial signifies. Rejected is that which is opposed to our God-like nature; rejected is that which has entered into us from the outside, and adhered to us like a foreign growth of sin.

Now let us take our everyday life, the social stratum. Here self-denial will consist of giving up one's labour, concerns, tranquillity and profits to benefiting others, to promoting public welfare. By acting honestly and selflessly for the common weal, the Christian creates his own happiness and contributes to the happiness and well-being of others.

And just as the true Christian struggles within

Read out on December 31, 1988, in the Patriarchal Cathedral of the Epiphany before the New Year Moleben, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, by Archbishop Aleksiy of Zaisk, Vicar of the Moscow Diocese.

himself with the old man so too he must, in the outer world, through self-denial, become a bulwark of struggle against egoism, self-love, selfishness, dishonesty, unscrupulousness in public life, against everything that obstructs renewal, the development of democracy, glasnost and economic reforms.

Not a little self-denial on the part of all the forces of realism and goodwill was needed to make the world enter upon the road of disarmament. And we are still exerting every effort in the great cause of improving international relations, consolidating peace and justice, and saving the sacred gift of life.

And what a lesson in self-denial, courage and human solidarity we have been given in the days of the natural calamity, during the earthquake in the ancient land of Armenia, terrible in its consequences. Professional rescuers, physicians and volunteers, from all the fraternal republics and many countries of the world, laboured side by side, rescuing the living, removing the bodies of the dead from under the ruins, and succouring the wounded.

An inexhaustible stream of donations started

pouring into Armenia from all parts of the Soviet Union, and generous hands were stretched by foreign states and nations. The Russian Orthodox Church participated morally and materially to mitigate the aftermaths of the calamity: over four million rubles have been donated, and an enormous amount of clothes, food, medicines and necessities were collected for the victims of the earthquake.

We call upon the children of the Church "not to weaken in their manifestation of Christian love, acts of mercy and philanthropy to heal the wounds of our fraternal Armenian people."

Everything that is truly great on Earth, in the works of men, is the result of self-denial, and, on the contrary, everything that is bad in mankind, all that offends God, harms people, humiliates our natural dignity, especially our Christian calling, is the fruit of self-love.

Beloved in the Lord, entering the new year and asking God's blessing upon our future life, let us always remember self-denial. May the words of our Saviour be impressed indelibly upon our hearts: *Whosoever will come after me, let him deny himself* (Mk. 8.34).

The 31st Anniversary of His Holiness Patriarch PIMEN's Episcopal Consecration

November 17, 1988, the Feast of St. Joannicius the Great, was the 31st anniversary of His Holiness Patriarch Pimen's episcopal consecration. On that day, Divine Liturgy was celebrated by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe and Chancellor of the Moscow Patriarchate, in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate, after which "Many Years" was sung in honour of His Holiness.

In the afternoon, His Holiness Patriarch Pimen received Metropolitan Vladimir, Head of the Economic Management of the Moscow Patriarchate, and Archimandrite Aleksey (now Bishop of Zarsk), Father Superior of the Trinity-St. Sergiy Lavra; Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany; and other representatives of the

synodal institutions and ecclesiastical workers who congratulated His Holiness on his memorable jubilee and wished him good health and God's help in serving the Christian Church and the Motherland for many years to come. Metropolitan Vladimir presented His Holiness with a holy prosphora and assured His Holiness that the flock of all Russia was constantly praying for their Primate and Father.

His Holiness thanked those present for their congratulations and greetings and invoked God's blessing upon them.

Numerous congratulatory messages arrived that day addressed to His Holiness Patriarch Pimen from members of the episcopate, clergy and laity of the Russian Orthodox Church with good wishes on the 31st anniversary of his episcopal consecration.

Exhortation Delivered by His Holiness Patriarch PIMEN at the Presentation of the Crosier to the Newly-Consecrated Bishop Aleksi of Zarsk

December 1, 1988

Your Grace Bishop Aleksi, beloved brother in Christ, Divine Providence has led you to the loftiest service of God's Church in the dignity of bishop. From an early age having learned to understand the Holy Scriptures, you have gained wisdom *into salvation through faith which is in Christ Jesus* (2 Tim. 3.15), and trusting in God's help, are taking this new path for you of hierarchal deeds. The order of the Church requires that we, who have consecrated you, exhort you upon your new life.

Through the grace of the All-Holy and All-Sanctifying Spirit, you have been introduced today to the assembly of bishops of the Russian Orthodox Church. Now turn your attention to this One, All-Searching Spirit of God.

Why did He once descend from Heaven in the form of tongues of fire? In order that, having taken the place of our Saviour Who ascended to Heaven, He might be our Mentor and Comforter to teach and guide us in all things necessary for our salvation. And He will teach and comfort you too in everything; He will tell and proclaim to you things which cannot be learned from anyone on Earth.

The Apostle Paul says: *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God* (1 Cor. 4. 1) for the sake of his flock. The Sacraments of the Holy Church have been instituted by the Lord Himself; nothing can be added to them and nothing can be taken away from them. The order and procedure of their performance have been instituted by holy and God-wise fathers; the prayers and ministries set forth by them have been blessed by the Church and no one has the right to deviate from them.

The minister must not only be aware of the importance of the holy rites, but be himself imbued with a reverential and prayerful mood as required by the profundity and loftiness of the Sacraments performed.

Kindle and uphold the reverential and prayerful mood with your ardent love of the Lord.

A bishop then must be... apt to teach (1 Tim. 3. 2). Much labour and time is needed to learn how to teach others the truths of the Christian faith and the rules of Christian life. But this, according to the Apostle, *bodily exercise profiteth little* (1 Tim. 4. 8). Often, a simple word coming from the heart filled with living faith and ardent love, acts upon the soul far more forcefully than countless multitudes of words pronounced with the utmost eloquence. Love of the Lord will

teach you what to say in admonition, consolation, and strengthening; it will give to your sermon the power to communicate to the flock the fruits of the spirit, which make for our salvation; the living and pure love for our Creator and Saviour and for our neighbour; devotion to the will of the Most Wise and All-Good Providence of God; readiness, in social life too, to follow not one's own profit and desire, but the rules of eternal love and righteousness, revealed to us in the Gospel, and lofty feeling of responsibility for the destiny of the Motherland and all of mankind.

At the same time, remember that *the Kingdom of God is not in word, but in power* (1 Cor. 4. 20); *that the truth... in Jesus consists in putting off the Old Man with all his lusts and putting on the new man, which after God is created in righteousness and true holiness* (Eph. 4. 21. 24). Christ the Saviour must be in you and you in Him. Only in Him can you bring forth fruits of righteousness, the fruits of your apostolic ministry in the Church, while without Him, with your own powers alone, however great they may seem to you and others, you are like a branch without roots and moisture.

The bishop is a shepherd entrusted with the flock of the word. *The good shepherd giveth his life for the sheep* (Jn. 10. 11). Love of God nurtures in you true love for the flock love not *in word, neither in tongue; but in deed and in truth* (1 Jn. 3. 18), love which, according to the Apostle Paul's witness, envies no one, is not puffed up, does not rejoice in iniquity, but rejoices in the truth; which is not easily provoked does not behave itself unseemly, endures all things, bears all things and never fails (1 Cor. 13. 4-8).

Inspired by this love a true pastor, knowing, on the one hand, through his own experience the weakness of human nature, *a bruised reed shall he not break, and smoking flax shall he not quench* (Mt. 12. 20), and, on the other, he will not fear to stand firmly and courageously against anything that can in any way harm the work of saving the flock entrusted to him.

You know that there are individuals among the clergy and laity endeavouring to introduce discord into the ecclesiastical milieu, to shake discipline and sow mistrust among the flock in spiritual authority. *For they that are such, St. Paul says, serve not our Lord Jesus Christ but their own belly; and by good words and fair speeches deceive the hearts of the simple* (Rom. 16. 18). *And of some have compassion, making a difference; and others save with fear, pulling them out of the fire* (Jude 1. 22-23) forgetting your

personal gain, up to complete self-rejection, and if need be, sacrifice of yourself.

You are under the special protection of Divine Providence. God will protect and guard you as the apple of the eye as long as you remain true to His mysterious guidance.

For approximately five years you have been the father superior of the Lavra of our holy and God-bearing Father Sergiy and were under the invisible protection of this great ascetic and prayerful intercessor for the land of Russia. He himself, through great humility had refused the episcopal dignity. His holy cloister, however, for centuries educated, prepared, sent out of its walls many zealous and talented figures and servants of Christ's Church and the Motherland. You, who were chosen from this Lavra for episcopal ministry, were consecrated here in our patriarchal cathedral in which repose the relics of one of the greatest hierarchs of our Church and a wise statesman—St. Aleksiý the Miracle Worker. In your prayers always call upon your praiseworthy heavenly

patron St. Aleksiý and upon Abba Sergiy, and may they be your invisible helpers and guides in your ministry.

You are one of those who have been granted early the wise hierarchal guidance and enriched by manifest gifts of grace. Guard what you possess, for as St. Inno-kentiy of Kherson says, "our vessel is fragile, our inner cage is not strong and not safe".

Now thank the Lord Who has bestowed upon you, through the mysterious laying-on of hands of God's bishops, episcopal grace.

Let our words about the necessary conditions for your fruitful ministry in the Holy Church in the episcopal dignity be impressed indelibly on your heart and mind and with all the strength of your soul be faithful to them even unto death.

And now take this crosier as a symbol of Divine Power and support in your ministry, rise to this dais and from the grace bestowed upon you invoke the Lord's blessing upon the people present here, who by their prayers have taken part in your consecration.

Archimandrite ALEKSIY Kutepov Nominated and Consecrated Bishop of Zaraïsk

By an ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of November 30, 1988, Archimandrite Aleksiý Kutepov, Father Superior of the Trinity-St. Sergiy Lavra, was designated Bishop of Zaraïsk, Vicar of Moscow Diocese.

On November 30, 1988, in the conference hall of the Holy Synod, the nomination of Archimandrite Aleksiý as Bishop of Zaraïsk was conducted by His Holiness Patriarch Pimen, metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiý of Leningrad and Novgorod; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Vladimir of Rostov and Novocheerkassk; Nikodim of Lvov and Ternopol; Serapion of Kishinev and Moldavia; archbishops—Leontiy of Orenburg and Buzuluk; Vladimir of Pskov and Porkhov; Iov of Kostroma and Galich; Agafangel of Vinnitsa and Bratslav; Kirill of Smolensk and Vyazma; bishops—Valentin of Vladimir and Suzdal; Serafim of Penza and Saransk.



During the nomination, Archimandrite Aleksiý delivered the following address:

"Your Holiness, First Bishop of All Russia and Gracious Father,

"Your Eminences and Graces, Christ-loving archpastors and stewards of the mysteries of God,

"On this 'holy and chosen day' in my life, when, in accordance with tradition, it behoves me to state my decision in response to your election as bishop of my unworthy self, may my first words be those of Blessed David, or, rather, of Him Who Prophesied through David and unto now is Prophesying through him: *Rest in the Lord, and wait patiently for him* (Ps. 37. 7), *the steps of a good man are ordered by the Lord* (Ps. 37. 23). *What was I, that I could withstand God?* (Acts 11. 17), argue with Him (Rom. 9. 20), *kick against the pricks* (Acts 9. 5) or resist His will (Rom. 9. 19)?

"Therefore I do not resist, *do not rebel* (Is. 50. 5), but bow and submit to the strong hand of God' and with heartfelt emotion: *'I return thanks, and accept, and say nothing contrary thereto'.*

"With all my heart I thank my God, glorified in the Holy Trinity, Who has led me through His mighty hand from infancy to the

joy and happiness of becoming a minister of His New Testament, a servant of His Holy Sacrament; I thank Him for all His innumerable mercies and goodness towards me, a great sinner, and also for this new mercy and gift—holy episcopacy.

“Filially I thank you, Your Holiness, Angel and Helmsman of the Holy Russian Church, for your primatial attention accorded me, an unworthy one; for your paternal love and mercy; for entrusting me with taking upon myself the gospel yoke and episcopal dignity, and for heading the holy assembly of divinely-gracious hierarchs at my episcopal consecration, which is inexpressibly dear to me.

“I thank you for your benignant leniency towards me, O bishops of God, for vouchsafing me the great episcopal ministry and introducing me into the blessed assembly of the Hierarchs of the Russian Orthodox Church.

“I thank you too, my spiritual mentor and father, Vladyka Metropolitan Serapion, who admitted me to the monkhood and twice invoked upon me the sacramental fiery grace of the Spirit, I thank you for the strictness of your paternal love and the kind indulgence of your monkly heart,

for your wise lessons and admonitions, for being here among the holy assembly of hierarchs of God, in order that with your prayers and laying-on of hands to invoke a third time upon me the grace of the Holy Pentecost.

“I thank and accept, because in your choice of me as bishop I see the action of the All-Beneficent Divine Providence and believe that the One Who *knowest the hearts of all men* (Acts 1. 24), and to Whom *all power is given* (Mt. 28. 18) is calling me to enter the apostolic circle to *take part of this ministry* (Acts 1. 25) and be a link in His ‘golden, pure, and divine chain of envoys’ (Jn. 20. 21).

“I accept and acknowledge that the everlastingly lofty gift of grace of the episcopal ministry facing me, which is a continuance of Christ’s ambassadorship in the world, a continuance of His episcopate in the Church, requires of its bearer the highest moral qualities. I acknowledge with trepidation that it behoves me to represent visibly the invisible ministry of Christ the Saviour and, acting by His authority invested in me, to be the bearer of the Christian vocation and dignity; of Christ’s spirit and holiness,

Christ’s mind and heart, His righteousness and judgement, His radiance and splendour; that I must ‘from day to day be vested ever more splendidly and perfectly in the attributes and virtues of the Supreme Hierarch of our confession... in His wisdom, in His zeal for the glory of God, in His purity, in His meekness, in His love of mankind’.

“I accept and understand that this ministry which is salvatory in its aim is intended *for the perfecting of the saints, ... for the edifying of the body of Christ* (Eph. 4. 12). With fear I realize what awaits me—with bent knee before the Throne of God on Earth, in my mind to stand with Angels and glorify with Archangels; fulfilling my sacerdotal duties to intercede for the whole world with Christ, offering up to the Altar on High the Unbloody Sacrifice for all the living and the dead in faith and hope of the resurrection; preaching the Word of God, to offer to the Creator and Redeemer the repentance of the faithful and my own, to convert those gone astray, to teach, convince and console, faithfully keeping the Apostolic Tradition; performing the heavenly Sacraments, to recreate the image of God in the flock and to work for the world above; stretching forth the sacramental hand, committing myself to be the humble instrument of the Spirit of God and invoke grace, increasing the living of the Most Holy Spirit and vessels of grace.

“I accept and believe, that the episcopal ministry I am entering upon is truly humble, according to the example and behest of the Lord Jesus meek in heart (Mt. 11. 29), Who said: *whosoever*



His Holiness Patriarch Pimen bestowing a panagia upon the newly-consecrated Bishop Aleksiy

will be great among you, let him be your minister (Mt. 20. 26). I know that I too must not seek my own benefit, but the benefit of my children whom I bore in Christ through preaching the good news, for such is the purpose of any spiritual authority—in everything to despise one's own for the sake of benefitting others, remembering that the bishop, raised in the Church of Christ, is one insofar as he is a 'genuflecting servant of Christ'.

"I accept and see, through personal observation, that the ministry of a bishop is extremely difficult and requires constant exertion of spiritual and physical powers. Otherwise, how can he be both 'consequential and not arrogant, severe and gracious, authoritative and sociable, unbiassed and obliging, humble and unservile, strict and meek'? How can he 'be angry without being angry, despise without despising, lose hope without despairing'?

"I accept, but will not hide from you, O bishops of God, that even a simple enumeration of the lofty demands of purity and sanctity, courage and self-denial, the Church makes of the bearers of episcopal grace, involuntarily induces me cry: *Who is sufficient for these things?* (2 Cor. 2. 16). 'who can fulfil this worthily?' 'who... has sufficient strength for this?'

"Not possessing deeds in any way justifying me, I confess that 'I am not worthy, because of many sins and numerous transgressions of this [sacrament]' and to serve as vessel of the *sweet savour of Christ* (2 Cor. 2. 15). 'This humbles my heart, reduces my mind, ties my tongue and makes me think not of authority over,

the correction and admonition of others (which requires an abundance of gifts), but of how to escape from the coming wrath and cleanse myself to some extent of the rust of vices'.

"Pondering over my weaknesses, as well as my fear of meeting the fate of the fig tree (Mt. 21. 19) and salt that has lost its taste (Mt. 5. 13), would have depressed my spirit, but for holy faith which has strengthened me with trust that the Almighty Giver of Gifts can manifest His power and glory even in a weak vessel (Eph. 3. 20; Rom. 14. 24; 2 Cor. 12. 9). Unswervingly I believe that the One calling me (Mt. 4. 19) to serve those who desire to *be heirs of salvation* (Heb. 1. 14) will give me strength (Ps. 110. 2) 'to be an instrument of the salvation for mankind'. That is why I 'say nothing contrary thereto', for 'I know truly and believe with my whole heart, and confess with my lips, that [my Lord] will vouchsafe me strength... for He alone can cleanse those born and conceived lawlessly'.

"Setting myself 'two strong supports: hope in God the Helper in reinforcing feats of true and zealous ministry, and fear of God the Avenger of vacillating and

negligent ministry', I joyfully need the words of the Great Hierarch Who *passed into the heavens* (Heb. 4. 14): *Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain* (Jn. 15. 16), *My grace is sufficient for thee: for my strength is made perfect in weakness* (2. Cor. 12. 9).

"Blessed is God and Father of our Lord Jesus Christ, the Father of munificence and God of all consolations, Who through these life-bearing words of His Holy Spirit, has now caught me, who was ready to run away from the highest dignity proclaimed by you bishops of Christ, in the inescapable nets of grace, 'to be put under the inspiring yoke of the gospel and walk in the episcopal dignity, in order to shepherd the Church redeemed by Christ's Blood, and those stamped with His Name to direct with the Word of God to do every good deed and prepare them thus for the haven of eternal salvation.'

"I 'say nothing contrary thereto' for it is my duty to do the will of Him Who sent me and trusting in His mercy, be ready to

His Holiness Patriarch Pimen presenting an archpastoral crosier to newly-consecrated Bishop Aleksiy



labour for the benefit of the Mother Church and my country, for as long as it pleases Him to grant me intelligence and strength for the ministry before me; wherefore I cry from the bottom of my heart: *My heart is fixed, O God, my heart is fixed* (Ps. 57. 7), *Speak; for thy servant heareth* (1 Sam. 3. 10); *into thine hand I commit my spirit* (Ps. 31. 5) and in everything may Thy holy will be done (Mt. 26. 42).

"Inspired by the unshakable hope in the almighty help of God made perfect in human weakness, I trust in the confident mediation and immutable intercession of the Blessed Virgin Mother of God, Who, on all the paths of my life, has been my zealous Protectress and Mediatress.

"Involuntarily I think now of the marvellous church dedicated to Her glorious nativity in the city of Volokolamsk, in which reposes Her miraculous icon 'Swift to Harken'; She had heeded the humble prayers of a youth and brought him under the blessed roof of the big cell of the great Lavra of St. Sergiy—the Moscow theological schools.

"In this connection dear to me is the Patriarchal Cathedral of the Epiphany, which the Kazan Icon of the Mother of God adorns with its miraculous radiance.

"Here, where the very air is fragrant with holiness and the walls hold memories of historical events, the Lord preordained me to strengthen in spirit; to cognize the mysteries of faith with a clear conscience; to imbibe the spirit of ecclesiasticity and patristic traditions, which you, Your Holiness, our sincerely and ardently beloved Holy Vladyka and Father, possess in abundance and generously share with the parishioners of this cathedral. Here, under the almighty blessing of the One Who is more honourable than the Cherub and glorious incomparably more than the Seraph, God vouchsafed me to serve as deacon and later to be raised to the rank of archimandrite.

"I see a sign of the special

mercy of the Queen of Heaven towards me in the fact that I was professed on the eve of the Feast of the Vladimir Icon of the Mother of God in the very spot where, according to tradition, 'the Blessed Mother of God appeared with two Apostles to Abba St. Sergiy. And my ministry as a priest began and passed under Her grace-filled protection at the Cathedral Church of Her Icon 'The Sign' in the city of Irkutsk, and then in the chosen house of the Most Holy Theotokos—the golden cupolated Cathedral of the Holy Dormition in Vladimir, which is adorned with the triple sunlight of the miraculous icons of the immaculate Virgin: of Vladimir, Bogolyubskaya, and Maksimovskaya.

"The last years of my ministry, as a deputy of Your Holiness at the House of the Life-Giving Trinity—the place of Her constant presence as promised by the Most Holy Theotokos—were filled with many beneficences and gifts of the Blessed Virgin.

"My hope with prayer rises also to my heavenly patrons from Holy Baptism and blessed monkhood—the chief of the bishops of our Holy Church, St. Andrew the First-Called and St. Aleksey, 'a zealous keeper of the Apostolic dogmata, pastor and teacher of the Russian Church'—who will teach me by their example to be *diligent to know the state of [my] flocks* (Prov. 27. 23) given to me by the Supreme Chief Shepherd; may they pray for me that I may be granted the zeal and skill to know the sheep entrusted to me by Him, and the ability to raise the infirm, heal the sick, console the grief-stricken, restore those gone astray and to call to account the lost (Ezek. 34. 4) with the help of the saving grace of Christ.

"With firm faith I trust in the holy prayers of Your Holiness and of the God-loving hierarchs present here with you, and beg of you that during the singing of the great Trisagion, when bound in union of love you will receive me in the sanctuary and intone over me the sacramental words

of my consecration, you will supplicate the Founder of the Church to send me 'from the Paternal and Divine Bosom... the Divine and Holy Spirit, one in essence, equal in power, and equal in glory, and ever-existing with Him', *the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord* (Is. 11.2), Who by His inspiration, power and grace will burn up, like thorns, all my transgressions 'so that there might live in me the integral purity of body and soul'; and sanctify me with inalienable sanctity and strengthen me in the ministry before me, just as He strengthened the Holy Apostles, anointed the Prophets, and sanctified the hierarchs, and make me a worthy servant of episcopal grace: and may there dominate in me 'over every thought the word of Christ, over every human philosophy, the wisdom of god', and make me a zealous and diligent imitator of the Good Shepherd, so that He may, through His great love of men, accept in His goodness my episcopal ministry, just as He accepted the gifts of Abel, Noah's sacrifices, Abraham's fruits, Moses's and Aaron's priesthood, and Samuel's peacefulness; as He accepted from the Holy Apostles their sincere service of Him, and I too would receive the reward of the faithful and builders on the Day of His Dreadful and Righteous Judgement.

"Awaiting to receive the heavenly anointment, and bending the knee before the Throne of the ever present unseen God of the ineffable and invisible Mysteries, I commit myself wholly to His Divine Providence and cry: *Now let it please thee to bless the house of thy servant, that it may continue for ever before thee* (3 Sam. 7. 29). Amen."

On December 1, 1988, Thursday of the 27th week after Pentecost, during Divine Liturgy in the Patriarchal Cathedral of the Epiphany the consecration of Archimandrite Aleksey as Bishop of Zaisk was solemnized by His

Holiness Patriarch Pimen, Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Vladimir of Rostov and Novocherkassk; Nikodim of Lvov and Ternopol; Serapion of Kishinev and Moldavia; Archbishops—Leontiy of Orenburg and Buzuluk; Iov of Kostroma and Galich; Agafangel of Vinnitsa and Bratslav; Aleksandr of Dmitrov; Bishops—Valentin of Vladimir and Suzdal, and Serafim of Penza and Saransk.

After the Liturgy, presenting the crosier to the newly consecrated Bishop Aleksiy His Holiness Patriarch Pimen delivered an exhortation.

* * *

Bishop Aleksiy (secular name Andrei Kutepov) was born on May 10, 1953, in the city of Moscow into the family of a worker.

In 1970, he finished secondary school and entered the Department of Chemistry of the Moscow State Pedagogical Institute named after V. Lenin. In 1972, he entered the Moscow Theological Seminary, which he finished in 1975. On February 15, 1975, he was ordained deacon by Bishop Serapion of Podolsk (now Metropolitan of Kishinev and Moldavia), and on June 22, priest, and appointed dean of the Cathedral Church of the Icon of the Mother of God "The Sign", in Irkutsk, secretary to the Bishop of Irkutsk and Chita, and superintendent dean of the 1st and 2nd Irkutsk church districts. On September 7, 1975, he was professed in the Chapel of St. Nikon of the Trinity Cathedral at the Trinity-St. Sergiy Lavra by Bishop Serapion of Irkutsk and Chita and given the name Aleksiy in honour of St. Aleksiy of Moscow. On the next day he was raised to the rank of hegumen, and on November 20, 1975, to the rank of archimandrite.

In 1979, he graduated from the Moscow Theological Academy and for

his thesis in the chair of patrology, "Patristic Teachings on the Mother of God", he received the degree of Candidate of Theology.

In May 1980, he was appointed Dean of the Cathedral Church of the Dormition in the city of Vladimir, secretary to the Archbishop of Vladimir and Suzdal, and superintendent dean of the Vladimir and Murom church districts.

By the ukase of His Holiness Patriarch Pimen of March 27, 1984, he was appointed Father Superior of the Trinity-St. Sergiy Lavra.

For his zealous service of the Church of Christ he was awarded the orders of St. Vladimir, 1st, 2nd and 3rd classes; of St. Sergiy, 2nd and 3rd classes; of the Grand Cross of the Holy Apostle and Evangelist Mark, 1st Class (Alexandrian Patriarchate), of the Cross of the Great Commander of the Holy Sepulchre, 1st Class (Jerusalem Patriarchate), and of Sts. Cyril and Methodius, 2nd Class (Czechoslovak Orthodox Church).

Aleksandr Golubtsov

(For the 75th Anniversary of his Demise)¹

The history of the Moscow Theological Academy is rich in glorious names, names which comprise the pride of Russian theology. Working here in the latter half of the 19th century were such remarkable scholars, charges of the academy rector, Archpriest Prof. Aleksandr Gorsky, as V. Klyuchevsky, Ye. Golubinsky, A. Lebedev and N. Kapterev. A worthy pupil and follower of theirs was Aleksandr Golubtsov—a professor of Christian archaeology and liturgics, authoritative scholar, active member of the academic board, and a person of rare spiritual qualities.

Aleksandr Golubtsov was born in 1860 into the large family of a priest (he, too, came from a family of priests) who served in a church at St. Elijah's Cemetery

by the Shacha River in Galich Uyezd. The family lacked means of subsistence, and Fr. Petr himself had to work the land. Fr. Petr himself taught his children the basics of reading and writing and then, borrowing money from more prosperous neighbours, sent his sons to the nearest school, in Galich. After finishing the school Aleksandr entered the Kostroma Theological Seminary, where he displayed exceptional industry and purposefulness and graduated from it with honours in 1882. He was sent at church expense to the Moscow Theological Academy to continue his theological education. The village youth travelled to the academy "with fear and reverence..., imagining it as something exceptional and unattainable, and the professors as special people...

He was surprised when he was politely greeted on the Academy porch by a votary who took the suitcase which he always carried around himself, and brought it to his room..."²

Aleksandr studied very successfully, but the intensive studies, combined with his concerns for ailing family members and other worries undermined his health, poor as it was. He spent a long time in hospital, where he was treated for exhaustion and a throat illness.

Under the influence of V. Klyuchevsky, Ye. Golubinsky, A. Lebedev, N. Kapterev and S. Smirnov, outstanding historians who taught at the academy at that time, Aleksandr Golubtsov, like many of his peers, could not but be taken with historiography;



he took the theme of his term paper from Ye. Golubinsky—an episode from Church history of the times of the administration of Patriarch Iosif: debates about faith between the Russian archpriests close to the tsar's court, and the Lutheran pastor Felgaber, who had arrived in Moscow with Prince Valdemar from Denmark, to whom Tsar Mikhail Fyodorovich wished to give his daughter Irina in marriage. The debates arose over the reluctance of the prince to be baptized a second time, which in those times was necessary for conversion to the Orthodox faith. Working on this theme, Golubtsov drew a very important conclusion: as a result of their polemics with the well-educated Lutheran pastor, the Russians arrived at a realization of the need for education, for, "without possessing scholarly means, they are unable to obstruct the lips of the enemies of Orthodoxy."³ After this they invited scholars from the Ukraine to Moscow and tried to found the first schools. Prof. Ye. Golubinsky, who was usually stinting good marks, gave Golubtsov's work the highest grade.

Afterwards Golubtsov would revert back to the theme of his Candidate's essay in his work on his Magister's thesis.

In 1886 A. Golubtsov graduated from the academy as the first Magister⁴ (from among the 108 students enrolled with him) and was retained as a postgraduate at the chair of Church Archaeology and Liturgics, which was vacant following the death of Prof. Mansvetov.

On September 9, 1887, A. Golubtsov delivered two trial lectures on the themes "The Greek Iconographic Original" and "The Ritual Aspect of the Sacrament of Holy Unction" and began sessions with students.

As a mentor and educator, Aleksandr Golubtsov enjoyed unquestionable authority among the students. "Dead silence reigned in the auditorium. Everyone immediately felt his profound love for his subject and a desire to make us participants in this living, illumined love for the past of our Motherland and our Orthodox Church... This was the case at all the lectures of A. Golubtsov—a most reverential silence and not a single vacant seat left in the auditorium," A. Troitsky, a member of the academy's graduating class of 1910, recalls in a letter to the late Archbishop Sergiy, the son of A. Golubtsov, in 1972.

A. Golubtsov was also held in high esteem for his extraordinary sensitivity and responsiveness. A. Vvedensky, a former student of the academy, wrote in a letter to Archbishop Sergiy that "Aleksandr Golubtsov was like a brother, or rather a father, to the students". He always based his advice on the word of God, and in his relations with others he manifested deeply human, Christian qualities. The example which A. Vvedensky adduces in the aforementioned letter is very telling: "In 1907, during the examination period, typhus broke out, forcing the students to sit in their cells without leaving. At a moment of general confusion and fear, Prof. Golubtsov entered the room where A. Vvedensky and his comrades lived. He said that the disease is caught only by those who are weak in spirit; that he, having become frightened himself, went to

the Lavra, to St. Sergiy, "who saved all of Russ from fear of the Tatars... and felt such vigour that he went to the hospital to visit a typhus patient to keep up his spirits, and then returned to the students." The young people followed his example, and when a medical commission from Moscow arrived two days later, no typhus was discovered.

Despite being enormously busy with research, pedagogical and public work, and the disease he had acquired during his student years notwithstanding, A. Golubtsov was astonishingly attentive towards his family. He had ten of his own children, and all his life he also supported 12 early orphaned nieces and nephews. One of his sons, Nikolai Golubtsov, a Moscow priest, recalled the care with which his father looked after not only the education of the children but also their outward appearance, clothing, habits, etc. However, the main thing which Aleksandr Golubtsov instilled in his children from infancy was "love for justice, a serious attitude towards work, and compassion for the poor, miserable and needy."⁵

According to the reminiscences of the people who knew him, he himself was singularly modest in his needs and behaviour. "Even at his lectures he comported himself as if he were not a professor at all," his daughter Maria recalled. "I never observed a domineering tone; quite the contrary, at times I even felt offended for him because he behaved so quietly and modestly. Even our doorkeepers at the History Museum where he lectured for the Moscow School of Painting, Sculpture and Architecture were more pretentious than Prof. Golubtsov."⁶

Beginning in 1891, in addition to his research and pedagogical activity, A. Golubtsov concerned himself with the scientific organization and accommodation of the Church Archaeological Museum, which had been formally opened in 1880, but in effect had fallen into utter neglect. Appointed its first director, Aleksandr Golubtsov had the museum moved from the

library to the northeast part of the Chambers (now the memorial museum of His Holiness Patriarch Aleksey). He himself engaged in arranging the exposition, stock-taking of the receipts, classification of the collections, and so on. In 1895 he published a brochure entitled "The Church Archaeological Museum of the Moscow Theological Academy". It was devoted to the history of the museum and its collection. He worked there gratuitously right until his demise.

In May 1893 A. Golubtsov also began teaching French due to financial difficulties. However, after receiving the degree of professor extraordinary, which entailed a salary increase (from 1,200 to 2,400 rubles a year), he was able to give up, in September 1896, this work. But, his family continued to grow, and in 1898, upon the recommendation of V. Klyuchevsky, Aleksandr Golubtsov was made a part-time lecturer in religious archaeology at the Moscow School of Painting, Sculpture and Architecture. Working at the school brought him closer to this outstanding historian. Vasilii Klyuchevsky valued A. Golubtsov highly "for his clear and sober mind, straightforwardness and frankness, amplified by deep sincerity and warmth."⁷

A. Golubtsov stood apart for his ability to uphold the truth courageously both when the point at issue was scholarly ideas and when the interests of other people, of his students and co-workers, were being trampled upon.

He matured as a scholar under the direct influence of V. Klyuchevsky, Ye. Golubinsky and other aforementioned academy scholars who handed down to him the behests, scholarly principles and ideas of the former rector of the Moscow Theological Academy, Archpriest Prof. Aleksandr Gorsky, whose memory Aleksandr Golubtsov revered. Utilization of original sources was one of these principles. Golubtsov's investigations are inventive, new and fruitful inasmuch as he discovered in original sources what other historians frequently overlooked.

A. Golubtsov adopted from Ye. Golubinsky the ability to find links between fragmentary bits of information and understand their true meaning, place and importance in historical science. From V. Klyuchevsky he received an idea which he followed throughout his scholarly career, namely, that a historian is not merely a "rag merchant" rummaging through the scraps of the past that have remained for us; he should also be an artist and psychologist. Before assessing a historical phenomenon, Golubtsov, like Klyuchevsky, geared his efforts on understanding it from all angles. Like Ye. Golubinsky, A. Lebedev and N. Kapterev, he courageously upheld the right to publish what was scientifically proven truth, as was the case, for example, with the article "From the History of the Depiction of the Cross," which came in for unwarranted criticism.

Extraordinary industry alone can account for the fact that at the age of 50 A. Golubtsov, burdened by a large family, lecturing at the academy and the Moscow School of Painting, Sculpture and Architecture, and heading the Museum of Church Archaeology, where he was its only staff member as well, could still represent the academy at regional and national archaeological congresses (from 1890 to 1909) and, most important, write two dissertations and over 50 scholarly articles in three fields of science: Church History, Liturgics and Church Archaeology.

Figuring most prominently among the writings on Church history by A. Golubtsov is his Master's work "Debates on the Faith Caused by the Case of Prince Valdemar and Tsarevna Irina Mikhailovna" (1891), to which several other essays are related thematically. This was a further elaboration of his Candidate's essay devoted to the question. Although an isolated instance, it generated lengthy repercussions in the mid-17th century both in Russian state and religious quarters. The work is also inte-

resting for its depiction of court and royal mores and especially of the disdainful attitude to the dignity and faith of foreigners. A careful checking of a multitude of different manuscripts enabled A. Golubtsov to create a valuable apparatus of scholarly criticism which, as V. Klyuchevsky put it, "will serve as a useful handbook for a further study of 17th-century Russian religious polemical literature."⁸ Furthermore, Aleksandr Golubtsov managed to determine the authorship of the "anathematisms", incorporated into the *Euchologion for Laymen and Monks*. It turned out that they belong to the well-known Fr. Ioann Nasedka, a gifted theologian and polemicist. The essay was praised by the academy reviewers Prof. V. Klyuchevsky and Prof. E. Golubinsky, and, after successfully defending it, on November 25, 1891, its author received the degree of Magister and the position of docent.⁹

A number of articles by A. Golubtsov are closely connected with this main work: "The Author, Time of Writing, Aim and Composition of 'Exposition against Luther'" (1888), "The Fate of the Edifying Gospel of Kirill Trankvillion Stavrovetsky" (Readings in the Society of the Lovers of Spiritual Enlightenment, (1890, IV) and "A Characterization of the State of Education in Russ in the First Half of the 17th Century" (*Theological Herald*, 1892, I).

In the first of them the author argues exhaustively and convincingly the affiliation of this monument to Fr. Ioann Nasedka, contrary to the views of D. Tsvetayev and N. Kapterev.

A. Golubtsov wrote the second article because, while studying the polemical works of Fr. Ioann Nasedka, a Moscow theologian, he discovered among them a critical analysis of "The Edifying Gospel," which contains 111 sermons for Sundays, feasts and other days compiled by Kirill Trankvillion, the didaskalos of the brethren Lvov school, who spent 25 years working in the Ukraine.

However, his writings did not gain approval there; what is more, they were condemned at the Council of Kiev of 1621. Hoping for a more condescending attitude towards his "Edifying Gospel" in Moscow, he brought several copies of it there, but he was grossly mistaken. It was subjected to a still more severe review by Moscow theologians. As a result, 60 copies of this essay, which under pain of "great punishment by the city authorities" and "damnation" was banned for home use, were burned in December 1627 in Moscow. A. Golubtsov covered theological and historical questions associated with this 17th-century monument.

In the third article the author rejects the view widely held in ecclesiastico-historical circles of the time that "the most blatant ignorance predominated not only among the laity but also among the clergy..." After a careful study of 17th-century manuscripts, Golubtsov comes to the conclusion that their authors, "while repelling readers with their inconsistency of exposition and meagreness of fresh ideas..., are astonishing in the richness and diversity of their religious knowledge..." and sadly notes that a theologian of the early 17th century "to his credit, knew Divine Scripture better than we."¹⁰

Another work of A. Golubtsov's historical works is the article "On the Role of St. Sergiy of Radonezh in the History of Russian Monasticism" (1892) in which the personality of St. Sergiy is for the first time given a multifaceted and objective assessment. Prior to this, some scholars compared him with St. Feodosiy, while others considered him solely the spiritual father of the Northern monasteries. Golubtsov views the merits of the great ascetic to lie above all in the fact that he was "a hegumen in the complete sense of the word, one who concerned himself with the internal, religious and moral life of the monks"¹¹, and not merely a skilful organizer and propagator of monasteries. The author notes that St. Sergiy was a restorer of hermitage-living

(as opposed to urban monasticism), and not of the cenobitic Rule (which existed before him as well). Golubtsov writes that "the saint was one of those few historical figures whose great significance begins to be comprehended, if not during their lifetime, then right after their death, and not by individuals... but by the entire nation."¹²

A. Golubtsov also devoted to St. Sergiy, whom he revered deeply, his first publication—a student sermon entitled "A Model for Emulation," which was printed in 1888 (*Dushepoleznoe chtenie*, No. 9), as well as a small item in 1901 (*ibid.*)—"An Epitaph to Our Holy Father Sergiy of Radonezh the Miracle Worker," and to the Lavra the latter founded he dedicated the paper "The Beginning, the First Figures (1744-1759) and the Trend of the Iconographic School of the Trinity-St. Sergiy Lavra" which he presented at the Riga Archaeological Congress in 1896 (see: *Theological Herald*, 1903, 6).

A series of liturgical writings by A. Golubtsov opened with a trial lecture in 1887 entitled "The Ritual Aspect of the Sacrament of Holy Unction" (Supplement to the Works of the Holy Fathers, 1888, Part 42), which provides information on the highly diverse practice of this Sacrament, which was administered in different times not only to the sick but also to the living and the dead, by one priest or by seven, at home or in church, the latter variant having very old roots and being associated with the church service of Vespers, Matins and Liturgy, which concluded in anointing.

Afterwards follow two items: "The Change from Dark Vestments to Light at the Liturgy on Holy Saturday" and on the meaning of the refrain "The Angel cried..."¹³ In the former the author draws on the studies of a number of Russian liturgists to support his claim that in the Ancient Church adults were baptized chiefly at Easter: after the reading of the 1st of the 15 paroemiai the celebrant (patriarch, bishop)

would don white vestments and proceed to the baptistry, and there administer Baptism.

The second article is a study and analysis of the text of refrain 4 of canticle 9 of the Easter canon "The Angel cried..." While granting the probability of tradition that the Theotokos was the first to have been informed of the Resurrection of Jesus Christ, the author indicates that it is incorrect to ascribe to the angel the second half of this refrain: it is merely the hymnodist's appeal to the Theotokos and to people to rejoice. The words: and "People, rejoice, hath raised up the dead: rejoice, O ye people!" are not to be found in the new Greek Euchologion altogether.

Pride of place in the works on liturgics is a series of *Archieratica* published by A. Golubtsov (i.e., offices chiefly of hierarchal services throughout the year) used in the largest cathedrals in Russia: Santa Sophia in Novgorod (in 1899), the Kholmogory and Nizhni Novgorod Cathedrals of the Transfiguration (1903-1905), and the Moscow Cathedral of the Dormition (1907). This series concluded with the work "Cathedral *Archieratica* and Specifics of Service According to Them". For these writings their author was awarded, on June 8, 1907, a doctoral degree and the title of professor.

While investigating these *Archieratica*, A. Golubtsov noted the influence not only of the Studios and Jerusalem Rules but chiefly the customs and traditions of Santa Sophia in Constantinople, where divine service was celebrated with particular solemnity and which Russian churches attempted to emulate. Our forebears dedicated the chief ones to St. Sophia, even though they did not have a clear idea of what was implied by this notion, very often identifying it as they did with the Theotokos.¹⁴ A. Golubtsov treats this complicated question in Chapter 2 of "Cathedral *Archieratica*..." (pp. 12-32). In the next two chapters the author deals with the religious and socio-state importance of cathedrals as hubs promo-

ting the spiritual, moral and political unity of the Orthodox people around the archbishop and the prince who not only attended divine services in these churches but also called *vetches* (popular assemblies) in churchyards and in the squares around these churches, where various matters were handled, court hearings held, blessings bestowed upon warriors before battle, etc. All these churches were located within the citadel or kremlin and were symbols and centres not only of the kremlin but of the entire town. Concentrated in them were the most revered and therefore the most lavishly decorated shrines which inhabitants had recourse to in moments of need or misfortune. Naturally, the buildings corresponded to their lofty predestination architecturally and artistically, and divine service itself was conducted most solemnly, the model for this being, until the 14th century, the Constantinople Santa Sophia. Chapter six summarises information about the types and images of archpastoral service in cathedrals, primarily at festal Vespers and Matins, and the entries of the clergy. What is important is that A. Golubtsov views all the specifics of services in connection with the practice of their conduct in Russia and explores the historical roots of and explanations for this practice.

This refers also to other articles by the professor: "The Specifics of the Liturgy as Celebrated by Archpastors from the Standpoint of the Early Church Rite" (convocational address, 1899)¹⁵, "The Entries at Sunday Vespers and Matins in Early Russ and Their Origins," "The Archpastoral Candle", and "The Reasons for and Time of the Replacement of Public Reading of Liturgical Prayers with Silent Reading." A. Golubtsov believes that the replacement of public utterance of prayers with silent prayer began in the 5th century and was completed by the start of the 8th.

Of the greatest interest in this sense is the posthumously published work by A. Golubtsov

entitled "From Readings in Religious Archaeology and Liturgics", where he expounds in popular form the history of the Liturgy, beginning with its establishment and its content in the first centuries of Christianity, its division into parts, the development of regional specifics, and the influence of the work of St. Basil the Great and St. John Chrysostom (and later of Patriarch Philotheos, 14th century, as well) on liturgical rites and their subsequent development, in particular in Russia.

The approximately 20 writings by Golubtsov on Christian archaeology hold a place of their own. The scholar himself defines this science as "the history of religious cult and partially of early Christian everyday life."¹⁶ Let us dwell briefly on several of Golubtsov's studies in this field.

A. Golubtsov's view of the origins, purpose and structure of the Roman catacombs is highly interesting. How was it possible to create an enormous underground labyrinth in the conditions of the frequently hostile attitude shown towards the Christians? Golubtsov offers several explanations. For one thing, Christians initially were confused with Hebrews, who enjoyed juridical rights; for another, Roman society took a reverential attitude, one formalized in their law, to burial grounds and graves. Catacombs were not only of funeral significance; they also served as venues of prayer and liturgical meetings, which is evidenced by numerous archaeological finds.

Prof. A. Golubtsov devotes a great deal of attention to the history of Christian painting. He investigates the complicated formative process of Christian art and the polemics of the iconoclastic period (726-787). This polemics ended in a resolution of the 7th Ecumenical Council to the effect that the content and composition of icons are decided by the Holy Fathers, by the Church, and that iconographers are assigned the role of mere executors of these decisions. In Chapter 2, "From the History of Early Christian Pain-

ting," A. Golubtsov dwells on its symbolic character and its attitude to antique painting, and also on the Biblical and Gospel themes of early Christian paintings. Golubtsov is of the view that the reasons for the symbolism of most graphic images found at the sites of the prayer meetings of the first Christians lie in their attitude to art as idolatry (this contention was at odds with the opinion of Western scholars contemporary to him). The symbolic conception, say, of the Saviour in the image of a fish or of a shepherd carrying a lamb, which merely personified an idea and was not, strictly speaking, an image of Christ, was precisely a compromise between positive and negative attitudes to art. Images of a ship (the symbol of the Church), palm, wreath, crown (the symbol of victory over death), anchor (the symbol of hope), etc. were used as well.

A. Golubtsov's research into the images of the Saviour and the Theotokos was of great value. Different legends of the face of Jesus Christ were of prime importance for iconography of Him. The most famous of them is the tradition concerning the Edessa Image Not Made with Hands, which was first mentioned in the 2nd-3rd centuries. In Eusebius Pamphillus we find a story about correspondence between Jesus Christ and Abgar, King of Edessa, who ruled from 9 to 46 A.D. In close connection with this famous image are also written descriptions of the outward appearance of Christ which are based, according to the professor, if not on the original, then at least "copies or samples of an identical iconographical type."¹⁷ The earliest of these descriptions is the report by Lentulus, the proconsul of Judaea, which reads: "At present there has appeared and now lives in Judaea a man endowed with great power; his name is Jesus Christ. The people call him a mighty prophet, and his disciples, the Son of God..." This is followed by a descriptive portrait which ends in the words: "He is the

fairest of mortals."¹⁸ Golubtsov considers this report to be the work of an anonymous Christian of the 3rd or 4th century: there was no proconsul named Lentulus among Pilate's predecessors, yet he finds it unquestionable that the anonymous author based himself on the images of Christ that were rather well known at the time. Existing also is the tradition of the image of Christ the Afflicted with the crown of thorns, which is the most widespread in the West. It is mentioned by St. John of Damascus and is linked with the name of Veronica, who handed Jesus, Who was carrying the heavy cross, her headcloth that He could wipe off His sweat. His image was imprinted on the cloth. In the view of A. Golubtsov, "an Eastern undertone of this legend" is descried not only in its content but also in the very name "Veronica"—true image.

A. Golubtsov focused in particular on the ancient images of the Theotokos. Studies conducted in the catacombs attest to the fact that Her first images can be dated back to the late 2nd-early 3rd centuries. These are paintings on Gospel themes (the Nativity, the Adoration of the Magi, etc.) and individual images, basically of the "Orante" type, where the Mother of God is portrayed praying with Her hands uplifted. Golubtsov dwells on the story of the image of the Theotokos created by St. Luke the Evangelist. Many are of the opinion that as one of the 70 apostles and, consequently, of Jewish origin, Luke the Apostle could not have been a painter by dint of the commandment not to make any likeness of anything *that is in heaven above, or that is in the earth beneath* (Ex. 20. 4). Nevertheless, Golubtsov himself assumes, following several early teachers of the Church (Tertullian, Jerome, Augustine) and a number of recent ones, that St. Luke the Apostle could have been a Gentile, which clears up the above puzzle.

A. Golubtsov also examines the history of the depiction of the cross and the crucifix and, lastly, the

sign of the cross and their symbols. Specifically, at the foot of the cross is an image of a serpent, sometimes with an apple in its mouth—the symbol of the flouted tempter. According to A. Golubtsov, this symbol was transformed in the Middle Ages into a crescent, which some scholars later began to explain as the victory of Christianity over Islam.¹⁹

Nor does he overlook the history of Byzantine and early Russian icon-painting, tracing as he does the fate and development of illustrated and annotated iconographic originals and various measures and institutions of the Russian Church and civil administration aimed at having icons in this country painted "beautifully and in the likeness of the ancient originals and samples". Specifically, in 1722 a ban was imposed on the use of carved or cast icons with the exception of crucifixes, small crosses and pectoral images.²⁰

A. Golubtsov notes that ever since the schism Russian art critics have been engaged in an endless and fruitless controversy: they are divided into two camps—supporters of Byzantine iconography and supporters of Italian painting. One of the reasons for the fruitlessness of the dispute, he points out, is that both are unfamiliar with true early Byzantine iconography and know merely the degraded late Byzantine iconography, and, at that, from our iconographic originals which convey but a lifeless scheme.²¹ Golubtsov was decisively opposed to the penetration of aestheticism into iconography. For its supporters, he notes, there are "picture galleries, museums, theatres and many other media".²²

Mention should also be made of his work "The Archaeology of Burial Rites,"²³ in which the author, recognizing as he does the borrowing by the first Christians of burial rites from the ancient world, says that Christians injected fresh content into these customs, namely, respect for the body as a vessel of the immortal soul. A number of articles by the scholar are de-

voted to the archaeology of the church and its requisites. The origin in the latter, claims Golubtsov, may be traced in many instances to the customs of the royal Byzantine court. Subsequently these requisites and some Church vestments received new symbolic content, which he covers in greater detail in his writings on liturgical themes.

The intensive work of A. Golubtsov, a remarkable scholar and educator, was cut short by his sudden demise on July 4, 1911. On the very day of his death he formulated an original and sophisticated view of the origin of the iconostasis in our churches. Aleksandr Golubtsov's unexpected death shocked his colleagues, pupils and relatives.

A remarkable pedagogue and selfless worker, A. Golubtsov was an example of an honest, conscientious person, a bearer of lofty moral and scholarly principles. He disinterestedly devoted all his energies to uncompromising service of truth and enlightenment. "He was one of those people who inspire trust by their very mien."²⁴ Despite the fact that many of his scholarly works ran counter to the prevailing idyllic interpretations of Orthodox rites and were inimically assessed in the upper echelons, A. Golubtsov upheld his viewpoint with a rare courage.

Aleksandr Golubtsov's contemporaries were not alone in highly evaluating his scholarly merits. A recently published work by G. Vzdornov on the history of the study of Russian iconography points to A. Golubtsov's synthetic perception of liturgics and archaeology which predetermined the stringent demands made of scholars in this field. "An archaeologist," wrote Prof. Golubtsov, "must be a linguist; he must possess a solid knowledge of history in general and of culture in particular. A specialist in Christian archaeology must also have a special theological education and a knowledge of religious literature."²⁵ The freshness and originality of his scientific conclusions and the absolute clarity and

persuasiveness of his style were grounded in his broad and deep erudition. The writings of A. Golubtsov are to this day of intransigent scholarly importance for Christian archaeology, history and liturgics. And his personality remains for us a source of moral inspiration and a lofty example of moral power.

NOTES

¹ The essay is basically a brief exposition of the author's work "The Life and Work of Aleksandr Golubtsov, Professor of the Moscow Theological Academy".—*Tserkovno-istoricheskiye i arkheologicheskiye trudy* (Studies on Church History and Archaeology), 1986. Typescript.

² *Bogoslovsky Vestnik* (Theological Herald), 1911, Vol. 2, p. 66.

³ For the full review by Prof. E. Golubinsky, see: The Central State History Archive of Moscow fund 229, inventory No. 3, file 447, pp. 62-64.

⁴ Ranking second that year was the would-be theologian Prof. P. Svetlov, and third, the would-be MTA professor A. Vvedensky.

⁵ Archpriest Nikolai Golubtsov. *Iz vospominanii detstva* (My Childhood Reminiscences). Typescript.

⁶ M. Golubtsova. "Reminiscences of My Father".—See: Archbishop Sergiy Golubtsov. Olga Golubtsova (née Smirnova). (From Letters and Diaries). 1975, Chap. 3, p. 66. Typescript.

⁷ See: *Theological Herald*, 1911, Vol. 2, p. 16.

⁸ *Zhurnal Soveta MDA* (The Journal of the MTA Council), 1891, pp. 394-398.

⁹ This essay together with the carefully published *Pamyatniki preni o vere...* (Monuments of Debates on the Faith...) (1892) also merited a high assessment from so stern a judge as Prof. N. Glubokovsky, who noted it as "a highly conscientious and entirely independent work which retreats not one step from the documents... The author has so studied and pondered over them and has so prevailed over his vast and raw material that it never constrains the freedom of his original thought or hampers his exposition. Quite the contrary, his speech flows neatly and smoothly, even gracefully, and the entire study is read with the liveliest interest" (*Russkoye Obozrenie* [Russian Review], Vol. 2, pp. 953-958). The Holy Synod awarded the author the 1,000-ruble Makariy Prize for his work.

¹⁰ See: *Theological Herald*, 1892, Vol. 1, p. 101.

¹¹ *Chteniya Obshchestva lyubitelei drevnei pismennosti* (Readings of the Society of Lovers of Ancient Literature). 1892, 9, pp. 295-339.

¹² *Ibid.*

¹³ See: *Radost khristianina* (The Christian's Joy), 1893, IV and 1894, V.

¹⁴ "Nor is it surprising that the Dormition churches, Annunciation churches, etc., were initially named after St. Sophia, as the late A. Golubtsov repeatedly conveyed his conviction to me, and it was only afterwards that they were renamed to coincide with events from the life of the Theotokos," noted Fr. Pavel Florensky

(see his *Stolp i utverzhdenie Istiny* [The Pillar and Ground of the Truth]. Moscow, 1914, p. 774).

¹⁵ *Theological Herald*, 1903, No. 3, pp. 499-515.

¹⁶ *Iz chtenii po tserkovnoi arkhaeologii* (From Readings on Christian Archaeology). Moscow, 1918, Part I, p. 20.

¹⁷ *Ibid.*, p. 233.

¹⁸ *Ibid.*, pp. 234-235.

¹⁹ *Ibid.*, p. 284. Prof. N. Pokrovsky of the St. Petersburg Theological Academy believed that the most probable explanation for the depiction of the crescent was the gradual transformation of the branches of the flourished cross and that this symbol had been brought to Russia by our teachers of the faith (see his *Tserkovnaya arkheologiya v svyazi s istoriei khristianskogo iskusstva* [Christian Archaeology in Connection with the History of Christian Art]. Prague, 1916, p. 157).

²⁰ *Ibid.*, p. 365.

²¹ *Ibid.*, p. 367.

²² *Ibid.*, p. 371.

²³ *Ibid.*, pp. 385-464.

²⁴ "From the Eulogy of MTA Lecturer A. Mishin".—*Theological Herald*, 1911, Vol. 2, p. 40.

²⁵ G. Vzdornov. *Istoriya otkrytiya i izucheniya russkoi srednevekovoi zhivopisi* (A History of the Discovery and Study of Medieval Russian Painting). Part I. 19th Century, Moscow, Iskusstvo Publishers, 1986, p. 253.

Protodeacon SERGIY GOLUBTSOV

Festivities in Ancient Novgorod

From May 24 to 28, 1988, the ancient Russian city of Novgorod was the venue of celebrations to mark the 1125th anniversary of Slavonic literature and the Millennium of the Baptism of Russ. The festival of Slavonic literature and culture, which has become traditional (in 1986 it was held in Murmansk and in 1987 in Vologda), this time, however, was distinguished by an exceptionally broad participation of clergy, staff members of synodal institutions and representatives of theological schools. It was also attended by a fair number of scholars writers and artists from various parts of this country and from abroad.

On May 24, the Russian Orthodox Church prayerfully commemorates Sts. Cyril and Methodius Equal to the Apostles, the Enlighteners of the Slavs and the founders of the Slavonic written language. Metropolitan Aleksiy of Novgorod and Leningrad marked the occasion by celebrating Divine Liturgy, assisted by numerous clerics, in the Church of St. Philip the

Apostle. During a festal procession around the church hymns were sung in honour of the saintly brothers.

The festivities opened in the afternoon with a procession of the participants from the residence of Prince Yaroslav to the Novgorod Kremlin. At a ceremony in front of an ancient Russian architectural monument—Santa Sophia (1045-1050), choirs of the Publishing Department of the Moscow Patriarchate sang the troparion for the Ascension after which "Many Years" was sung. This was followed by a wreath-laying ceremony at the grave of the famous Russian poet Gavriil Derzhavin and his wife. Flowers were also laid at the Russia's Millennium Memorial and the Flame of Eternal Glory war memorial.

Then there was a rally in Victory Square. Among the guests of honour were Metropolitan Aleksiy of Leningrad and Novgorod and Metropolitan Pitirim of Volokolamsk and Yuriev. Addressing the participants with words of cordial felicitation on the occasion, Metropolitan Aleksiy noted that Novgorod was one of

the main cultural centres from which cultural traditions spread all across the Russian land. He said that the festival of Slavonic literature was being held in preparation for the celebration of the Millennium of the Baptism of Russ. For the Russian Orthodox Church the millennial celebrations were not a commemoration of a single historical event, but an opportunity for assessing the depth of assimilation of Christianity by the Eastern Slavs. Metropolitan Aleksiy also dwelled on the positive changes taking place in our society which helped eliminate artificial barriers dividing people of different convictions.

The rally was addressed by several representatives of the Novgorod public, by the writers P. Proskurin, S. Zalygin, O. Lubnivsky, and others. Distributed among the participants of the rally were special issues of local newspapers describing the celebration, and an aircraft flying over the square dropped leaflets with the emblem of the festival—the first three letters of the Cyrillic alphabet and the cupola of the Santa Sophia.

* * *

In the evening, there was a concert at the local drama theatre with the participation of the male choir of the Publishing Department of the Moscow Patriarchate directed by N. Nosov. It sang *Lord, now lettest thou thy servant depart...* by Stokin and a folk song "The Twelve Thieves" to the lyrics of N. Nekrasov (soloist—A. Vedernikov of the Moscow Bolshoi Theatre, People's Artist of the USSR). Later that day there was a concert in Santa Sophia with the participation of the choir of the Publishing Department of the Moscow Patriarchate conducted by A. Rybakova. They sang church compositions by S. Rakhmaninov, M. Ippolitov-Ivanov, P. Chesnokov and A. Arkhangevsky.

After the intermission, the choir conducted by N. Nosov sang hymns in the ancient Znamenny Chant, parts of a 17th-century Liturgy, "Many Years" in the 17th-century chant, hymns in the 19th-century Russian monastery chants and stichera for the Feast of the Millennium of the Baptism of Russ.

During the festival, choirs of the Publishing Department performed at the Novgorod Cathedral of the Icon of the Mother of God "The Sign," the cathedrals of St. George and of the Exaltation of the Holy Cross of St. George's Monastery and at concert halls of Novgorod and Staraya Russa where there were literary evenings devoted to Fedor Dostoevsky.

On May 25 there was the opening of a study conference on methodological problems involved in the development and studies of Slavonic culture at the House of Political Education of the Novgorod Regional CPSU Committee. At a plenary session Metropolitan Pitirim of Volokolamsk and Yuriev presented a report "The Aprakos Gospel of the Novgorodian Mayor Ostromir of 1056-1057 and the Aprakos Gospel of Mstislav the Great of 1117." He stressed

that the gospel, a Russian literary monument produced in Novgorod more than 9 centuries ago, was a didaskalia containing ideas for the ethical education of people of various estates. He summed up the basic message of moral instruction offered to the common people by an annual cycle of such didactic readings. The rapporteur noted, for example, that the Gospel according to St. Mark, whose ancient symbol was the lion as the master of all human and earthly powers, was read during Lent as a time demanding extreme concentration of man's spiritual strength in his striving to recognize his regal dignity and respond to the lofty appeals of the Church. Metropolitan Pitirim pointed out that the Ostromir Gospel was the first Russian guide to lofty spiritual culture.

The plenary session was also addressed by Academician N. Tolstoi and Corresponding Member of the USSR Academy of Sciences, O. Trubachev.

At the first session of the Section on "Slavonic Written Language, Books and Contemporary Education" (chaired by O. Trubachev) Archimandrite Innokentiy presented a report "1000 years of the Russian Book and the Art of Bookmaking." He dwelled on the problem of preservation and study of the rich legacy of Early Russian books. The time has come, he said, to put on a solid state basis the publication of descriptions, catalogues and inventories of those of the state depositories which have not been studied as yet. Another urgent need consists in launching comprehensive studies and publication of literary monuments. These studies must involve experts on local lore, and keepers of museum funds containing collections of books and manuscripts.

The session participants also heard a report by Deacon Aleksandr Mumrikov and E. Yakovleva "Architecture and Iconography of Novgorodian Russ." It traced the modification of the main types and artistic appearance of Novgorodian churches from the 11th to the late 15th centuries. Thus, in the 14th century Novgorodian churches became larger, their main type being that of a four-pillar single-apse temple topped with a single cupola and having an octagonal sloping roof, such as the Church of the Transfiguration in Ilyina Str. with preserved frescoes of Feofan the Greek. The architecture of the churches of that period and their frescoes betray some pre-Renaissance features typical of the whole of Europe of that period.

At the second session of the section MTA lecturer Archimandrite Makariy, Candidate of Theology, presented a report "On the Library of Metropolitan Makariy of All Russia." He pointed out that in compiling his *Chetii-Minei* the metropolitan drew on the treasury of books amassed by the Novgorod See, above all manuscripts associated with the name of Archbishop Gennadiy. Metropolitan Makariy also had a library of his own. The rapporteur cited a list of the metropolitan's collection based on an inventory of the synodal collection of the State Museum of History. Most of Metropolitan Makariy's books are of hagiographical nature.

Archimandrite Makariy suggested starting Makariy literary meetings after the example of the Fyodorov meetings of this kind. He stressed that they would help bring together scholars specializing in various fields and also theologians and historians. The section chairperson, L. Zhukovskaya, D. Sc. Philol., supported the proposal and suggested that such meetings be initiated by representatives of the Church.

The section dealing with the methodological problems of the development of Slavonic culture and the associated research heard a report by **Hieromonk Sergiy** of the Publishing Department "The Books Read and the Ethics in Russ." He stressed that in Early Russ the church performed the function of the elementary school. It also cultivated a whole system of ethico-ascetic upbringing which was implemented through a complex interaction of the didactic cycles of early Russian literature—liturgical, hymnographical and homiletical. Dealing with the evolution of the Russian spiritual-ethical ideal, the speaker pointed out that it was indissolubly linked with the problem of dialectic correlation of good and evil and traced the evolution of the ethical ideal in early Russian literary monuments.

Father **Aleksandr Saltykov**, an MTA lecturer, presented a report entitled "Space in Early Russian Painting" (in comparison with Byzantine and Caucasian monuments). He pointed out that in mediaeval art space was treated as an order and formation and that the notion of space was closely associated with the idea of a hierarchical order in the world. In their works painters expressed their conception of ideal space free from the contradictions of the three-dimensional world.

The music section heard a report by **A. Shatov** entitled "Historical Survey and Present Condition of Russian Chimes." He stressed the importance of protection of the existing monuments and suggested to issue a catalogue of all church bells of historical value, set up a record library of all their chimes, prepare an inventory of all bells preserved to this day and make a survey of the bells currently in use in order to prevent any damage to them. These and other such proposals should provide the basis of serious and comprehensive research. It was proposed to set up a

specialized research centre attached to the Publishing Department of the Moscow Patriarchate. **A. Shatov** also spoke of plans to create a data bank on early Russian singing at the Publishing Department.

A staff member of the Publishing Department, **V. Sokolov**, presented a report entitled "The Word in Canonical Liturgy and Music Culture." He drew a comparison between the music culture shaped under the influence of the Eastern Church and that formed under the influence of the Western Church, stressing that the difference between the two is closely associated with the nature of asceticism practiced in each of the Churches. As different from Eastern asceticism aimed at the tranquillity of the soul, ascetic acts of the Western Church were linked with imagination, chiefly with imaginative and sensory perception. This accounts for the fact that the word predominated in the music culture associated with Orthodoxy. This also explains the prevalence of vocal genres in Russian music culture.

The closing session of the conference took place on May 27. The results of the discussions were summed up by the Secretary of the Research Council of the USSR Academy of Sciences on the problems of Russian culture, **E. Volodin**, D. Sc. Philol. Recommendations adopted by the conference cover measures for promoting a greater share of involvement of Slavonic culture in the life today to oppose the lack of spirituality in the so-called "mass culture."

Timed for the festival in Novgorod were numerous exhibitions—"Russian Military Decorations" (from the collection of the State History Museum), "Monuments of History and Culture as Depicted by Novgorodian Painters," "Early Russian Vestments of the Old Believers" (from the sacristy of the Cathedral of the Protecting Veil of the Rogozhskaya Community of Old Believers), "Birch-Bark Documents and Rare Books" (from the collection of the Novgorod Museum), etc.

May 28 was the traditional Day of the City. The celebrations ended with a festival of folklore and crafts held at the Vitoslavlitsy Museum of Wooden Architecture.

L. GAVRYUSHINA

Metropolitan ALEKSIY of Kalinin and Kashin

On October 7, 1988, Metropolitan Aleksi of Kalinin and Kashin passed away suddenly in the 79th year of his life. A prominent hierarch, the ruling archpastor of the Russian Orthodox Church with the greatest length of service following consecration, who devoted over 60 years to ministry to God and people, has completed his earthly journey.

Metropolitan Aleksi (secular name Viktor Konoplev) was born on February 10, 1910 in the town of Pavlovsk, Voronezh Region. At the age of 14 he began serving in church. After finishing secondary school and studying the Church Rule independently, Viktor Konoplev was a psalm-reader in the Transfiguration Cathedral from 1929 to 1933, and then in the Holy Trinity Church in his home town. He served in the Red Army from October 1936 and afterwards held secular jobs. From October 1941 until the end of the war Viktor Konoplev defended the Motherland with arms in hand. For his heroism on the battlefield he was decorated with the Order of the Patriotic War, 1st Class, the medals "For Meritorious Service" and "For Victory over Germany in the Great Patriotic War of 1941-1945", and jubilee medals.

In connection with the Millennium of the Baptism of Russ, Metropolitan Aleksi was presented, in June 1988, a high governmental award — the Order of the Red Banner of Labour.

In 1946-1947 Viktor Konoplev was the hypodeacon of Bishop Iosif (Orehov; † 1961) of Voronezh and Lipetsk. In 1947 he entered the Moscow Theological Seminary, on June 13, 1948, he was ordained deacon and, on July 1, 1951, after finishing the theological school, priest. Fr. Viktor Konoplev served in the Moscow churches of the Prophet Elijah in Obydensky Lane and of the Resurrection (Voskresenie Slovescheye) in Bryusovskiy Lane, and in December 1953 he was appointed rector of the Holy Trinity Church in Leninskie Gory, where he took part in the painting of the church. In 1955 Fr. Viktor graduated from the Moscow Theological Academy with the degree of Candidate



of Theology, and soon afterwards was called to lofty archpastoral ministry. By an ukase of His Holiness Patriarch Aleksi and the decision of the Holy Synod of May 31, 1956, he was designated Bishop of Molotov (now Perm Diocese) and Solikamsk.

On June 6, 1956, the dean of the Trinity-St. Sergiy Lavra, Archimandrite Pimen (now His Holiness Patriarch of Moscow and All Russia) professed Fr. Viktor Konoplev with the name Aleksi, in honour of St. Aleksi of Moscow. On June 14 he was raised to the rank of archimandrite, and on July 21, the Feast of the Kazan Icon of the Mother of God, was consecrated bishop in the Patriarchal Cathedral of the Epiphany, with His Holiness Patriarch Aleksi († 1970) heading the ceremony.

In March 1957 His Grace was appointed Bishop of Luga, Vicar of the Leningrad Diocese, and the dean of the Holy Trinity Cathedral of the Aleksandr Nevsky Lavra. For his labours to restore this cathedral His Holiness Patriarch Aleksi presented him a Patriarchal Certificate of Merit. In 1961 Bishop Aleksi was transferred to the Tula See. In 1964 he was elevated to the dignity of archbishop. From January through October 1966 he admini-

nistered the Riga Diocese, after which he was appointed Archbishop of Krasnodar and Kuban.

On April 10, 1978, Archbishop Aleksi was transferred to the ancient Kalinin See, where he also worked to the best of his abilities. The "White Trinity" Cathedral, a unique monument of mid-17th century church architecture, was beautified through his efforts. Following his petition to His Holiness Patriarch Pimen, celebration of the Synaxis of the Saints of Tver, to whom the archpastor compiled a service, was instituted in 1979.

The works of the Holy Fathers were the favourite reading of Archbishop Aleksi. Nor did he neglect his scholarly studies. In 1964 the archpastor was elected an honorary member of the Moscow Theological Academy, and in 1968, after successfully defending his thesis "History of the Tula Diocese from the Time of Its Establishment in 1799 Until 1917" the MTA Council conferred upon him the degree of Magister of Theology.

In 1981, Vladyka Aleksi was elevated to the dignity of metropolitan for his many years of zealous archpastoral service.

In May 1985, in connection with the 40th anniversary of victory in World War II, Metropolitan Aleksi headed a Russian Orthodox Church delegation which visited Yugoslavia.

At the International Conference: "Lessons of Nuremberg", which was held in Moscow from November 11 to 13, 1986, Metropolitan Aleksi who was its participant, delivered a report.

His Eminence loved hymnody and he wrote music. He had a good voice, and frequently sang hymns during divine services. Following the advice of the great ascetics, he was never idle, and in his time free of archpastoral duties he engaged in needlework.

Metropolitan Aleksi was deeply devoted to the Church of Christ and strictly observed her Rule. He regularly visited the churches of the dioceses, devoting a great deal of attention to matters of diocesan life. His extraordinary industry, modesty, artless manners and trustfulness se-

him apart and evoked respect in all who knew him.

A witness to the horrors of war, His Eminence knew well the price of peace, and this prompted him to labour selflessly for peace. He was an active member of the Kalinin Regional Peace Committee, and he was decorated by the Soviet Peace Committee.

In 1988 Metropolitan Aleksiy was granted the right to wear a second panagia. His Church awards include: the Order of St. Sergiy, 1st and 2nd classes, the Order of St. Vladimir, 2nd Class, and orders of other Orthodox Churches: the Alexandrian — the Order of the Grand Cross of the Holy Apostle and Evangelist Mark, 1st Class, and the Georgian — the Order of St. Nino, 1st Class, and of St. George, 1st Class.

The flock was deeply grieved by the news of His Eminence's demise. Clergymen and laymen converged upon Kalinin from all over the diocese to pay their respects to their archpastor.

His Holiness Patriarch Pimen sent in the following telegram to Archbishop Iov of Zaratisk (now of Kostroma and Galich), who had been instructed to administer the Kalinin Diocese *ad interim* and officiate at the funeral service for the departed

archpastor: "With sorrow I learned of the demise of Metropolitan Aleksiy. May the Lord give rest unto his soul in the mansions of the righteous. Extend my condolences to the clergy and the flock of the Kalinin Diocese."

On the evening of October 9, Archbishop Iov of Zaratisk conducted a parastasis, and on October 10 he celebrated Divine Liturgy, assisted by many clergymen. Archbishop Yuvenaliy of Kursk and Belgorod arrived for the funeral service. Prior to the service Archbishop Iov spoke about the life of the departed hierarch and called upon the flock to pray for him. Then Archbishop Yuvenaliy addressed the worshippers. After the 3rd canticle of the canon an eulogy was delivered by Archpriest Anatoliy Rodionov, the dean of All Saints' Cathedral in the city of Tula, and after the 6th, by Archpriest Vladimir Timakov of the Moscow Diocese, a classmate of the deceased. Archpriest Vladimir Shusta, the superintendent dean of the churches of the Ostashkov District, spoke on behalf of the clerics of the Kalinin Diocese.

After the coffin with the body of the departed archpastor was carried around the cathedral, Archbishops Iov and Yuvenaliy, assisted by the

clergy, conducted a lity. Then the funeral procession headed for the village of Zavidovo, 30 km from Kalinin, where, in the Dormition Church, Archbishop Yuvenaliy conducted the final lity. Clergymen lifted the coffin with the archpastor's body and carried it around the church before large numbers of worshippers. Archbishop Yuvenaliy committed the hierarch's remains to the earth. Metropolitan Aleksiy was buried at the wall of the main sanctuary of the Dormition Church in Zavidovo.

Yu. Chistyakov, a representative of the Council for Religious Affairs at the USSR Council of Ministers in Kalinin Region, city officials, and members of the public expressed condolences over the demise of Metropolitan Aleksiy of Kalinin and Kashin.

The local press carried a report on Metropolitan Aleksiy's demise. Hierarchs and clergymen of the Russian Orthodox Church sent in condolences to the diocesan administration.

May the Lord God remember thy archpastorship in His Kingdom now and forever and world without end. Amen.

Archpriest IOANN BASYUK

Theological Works of Metropolitan Aleksiy of Kalinin and Kashin

One can hardly point to a theologian and call him Orthodox who engages solely in theological questions and totally overlooks topics of Church history. This is only understandable, for theology and Church history are closely intertwined, Orthodox theology can be said to be historical, and Church history, dogmatic.

Naturally, therefore, in the scholarly writings of the late Metropolitan Aleksiy of Kalinin and Kashin theological themes are interwoven with historical topics, each proceeding from the other. His first scholarly work, his Candidate's thesis, was devoted to the theme "Divine Inspiration of the Holy Scripture of the Old Testament (According to the Fathers of the Church)," and the

second, his Master's Dissertation, "A History of the Tula Diocese from Its Founding in 1799 to 1917".

The Candidate's thesis was submitted to the Council of the Moscow Theological Academy in 1955 by Viktor Konoplev, who was then a priest. Its reviewers were senior lecturer, Hieromonk Filaret (now Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine) and senior lecturer (later Professor) N. Lebedev († 1967).

In the introduction the author contends that the Holy Fathers of the Church did not have a treatise devoted in particular to the divine inspiration of the Holy Scripture of the Old Testament. However, their attitude to Holy Scripture

is evident from individual expressions scattered in different places in patristic writings.

In Chapter I the author shows that the Holy Fathers recognized the Holy Scripture of the Old Testament as being divinely inspired. To prove this claim he adduces a number of quotations from patristic writings. Thus, St. Clement of Rome wrote: "Through the inspiration of the Holy Spirit the stewards of divine grace spoke" and, following God's order, recorded. "Blessed Moses... depicted everything commanded unto him in the holy books; he was followed by the other prophets." Scripture should be believed, urges St. Justin the Philosopher, for "Christ Himself commanded us to believe not

human teachings but that which was heralded by the blessed prophets". Underscoring the divine inspiration of Holy Scripture, St. John Chrysostom also indicates the reason for its appearance: "Even when the entire human race fell into great dishonour, the Creator did not abandon it; however, since people had become unworthy of speaking with Him, He, desirous of renewing communion with them, sent to people, who were as if in the distance, Scripture in order to attract the entire human race to Himself. God sent this Scripture, and Moses brought it."

Chapter II provides an explanation of which books of the Holy Scripture of the Old Testament the Holy Fathers and teachers of the Church considered to be divinely inspired. St. Athanasius of Alexandria is presented here as an exponent of the voice of the Universal Church. "All the books of the Old Testament," he says, "number twenty-two, for, as I have heard, there are just as many letters in the Jewish alphabet." It should be noted that several books figured under one number in this reckoning. The Apocrypha are not incorporated here. St. Athanasius does not equate them with the Canon, but he does consider them "designated by the Fathers for those who are newly entering and wish to hear the word of piety." St. Augustine espouses a special view, one which differs not only from the teaching of the Eastern Fathers but also from a number of Western ones. Deeply respecting the Septuagint, this saint broadened the Canon: he recognized all the Apocrypha in the Septuagint as part of the Canon. After considering the different views of the Holy Fathers, the author draws the conclusion: "As a general rule, the Holy Fathers and teachers of the Eastern Church and some of the Western proceed from the 22 canonical, or divinely inspired, books on the basis of the Hebrew Canon accepted by the Christian Church... Although Apocrypha were consi-

dered not divinely inspired, they were held higher than human writings."

The Holy Fathers of the Church have no teaching on the "partial" or "limited" inspiration of holy writers. Chapter III of the work under consideration sets out to prove this tenet. According to the Holy Fathers, all of Holy Scripture is divinely inspired. St. John Chrysostom wrote: "The smallest word of Scripture should not be disregarded because everything included in it (Scripture) proceeds from the Holy Spirit." This does not mean, however, that all the words of Holy Scripture were dictated by the Holy Spirit. The Holy Fathers confined divine inspiration solely to the meaning of the holy books. In the view of St. Basil the Great, the writers of Holy Scripture freely used their abilities; they were living instruments in God's hands. "We think," explains St. Jerome, "that the Gospel consists not in the words of Scriptures but in their meaning." "We must... value not so much the exactness of the words as the facts," says St. Augustine, as if continuing this thought, "since we admit that those who use different expositions are not, however, in disagreement either as to fact or ideas, and invariably abide in the same truth." The words which are cited by the holy writers are inspired only in the sense that God moved these writers to cite them. Also revealing is the view of Blessed Jerome cited in the last part of the chapter as to whether a translation of a holy text can be divinely inspired. "It is one thing to be a prophet and another to be a translator," writes the pastor of Strido. "In the former the Holy Spirit inspires; in the latter erudition and the linguistic art translate what they understand."

In Chapter IV the author does not fail to note the differences in the views of the Eastern and Western Holy Fathers on the divine inspiration of Holy Scripture. The Eastern Fathers recognize only the Canon as being divinely

inspired; the Western Fathers, with few exceptions, did not accept a dichotomy between the holy books. Different historical conditions in the life of the Churches were the reason for the differences. One of the causes of the levelling in the West of the Canon with Apocrypha was the dissemination there of the early Italian translation, which contained all the canonical books. In the age of the Reformation, when Protestants began denying Apocrypha, Catholics began elevating them. Finally, the Catholic councils of Trent (1543-1563) and the Vatican (1871), affirmed the equality of all the Old Testament books.

The Holy Fathers grounded the teaching on the divine inspiration of Holy Scripture on the testimonies of Holy Scripture. This is supported by the material which the author has gathered and systematized in Chapter V. *Now therefore go, the Lord tells the prophet, and I will be with thy mouth, and teach thee what thou shalt say* (Ex. 4. 12). *The Spirit of the Lord spake my name, David the prophet says of himself, and his word was in my tongue* (2 Sam. 23. 2).

In the final chapter, Chapter VI, the author shows that the Orthodox Church has invariably preserved patristic tradition concerning the Canon Old Testament books and their divine inspiration.

Twelve years later, in 1967, Metropolitan Aleksiy (then Archbishop of Krasnodar and the Kuban, and, from 1961 to 1966, of Tula and Belev) submitted to the Council of the Moscow Theological Academy a thesis for the degree of Magister of Theology. Prof. I. Shabatin and lecturer (now senior lecturer) I. Glukhov were the official opponents.

The Magister's thesis consists of two volumes. Chapters I and II provide historical information about the city of Tula prior to the founding of the diocese, and about the uezd (district) towns of the Tula Diocese.

In the work the author fo-

cuses on the life and activity of the archpastors who administered the Tula Diocese. This is dealt with in chapters III and IV of the thesis. Chapter IV contains a historical and architectural description of the churches functioning there today; information about the churches and monasteries which existed in the past is also provided. In chapters VII and IX the author presents a list, with commentary, of natives of the Tula Diocese and graduates of the Tula Theological Seminary who laboured in spiritual and secular capacities for the benefit of the Holy Church and the Motherland.

Chapter VIII is entitled "Archimandrite Aleksiy Simansky, Rector of the Tula Theological Seminary and Editor of the unofficial section of *Tulskie Eparkhialnye Vedomosti*." Significantly, it contains the speeches and sermons of the young archimandrite, the future Patriarch of Moscow and All Russia, which he delivered during this period of his service of the Church of Christ and were not included in the four-volume collection of his works.

In the last chapter, Chapter XI, of his thesis the Vladyka touches upon the folk customs, traditions and beliefs that existed in the Tula Diocese.

In November 1968 the Council of the Moscow Theological Academy unanimously deemed Archbishop Aleksiy worthy of the degree of Magister of Theology, and, on December 14, 1968, the Feast of St. Filaretos the Merciful,

His Holiness Patriarch Aleksiy confirmed the award.

Two months later, in February 1969, the Council of the Moscow Theological Academy and Seminary convened again. On its agenda was the conferment of the diploma of Magister of Theology upon Archbishop Aleksiy. Opening the session of the Council, His Grace Bishop Filaret of Dmitrov, rector of the Moscow theological schools (now Metropolitan of Minsk and Byelorussia, Head of the Department of External Church Relations), read out the content of the diploma and presented it, together with a Magister's badge, to Archbishop Aleksiy.

Upon receiving the diploma and badge of a Magister of Theology, Archbishop Aleksiy made a speech, in which he said that after graduating from the theological academy he had not planned to write a new work. However, when he arrived at his archpastoral post in the Tula Diocese and acquainted himself with local archive materials, he felt a need to systematize them. He was also inspired to work on his Magister's thesis by the blessing of His Holiness Patriarch Aleksiy and also by the advice of I. Shabatin, a professor at the Moscow Theological Academy, to make whatever contribution he could to the study of Church history. In conclusion Archbishop Aleksiy expressed deep gratitude to the academy Council for its considerate attitude towards his work.

Congratulating the Magister

of Theology, the rector noted that while diligently pursuing his service in the diocese, Archbishop Aleksiy also worked in the field of theology, and that he set everyone a worthy example.

The professors and senior lecturers of the academy also warmly congratulated Archbishop Aleksiy. They praised his scholarly work and, touching upon the spiritual image of Archbishop Aleksiy, underscored his capacity to bring peace and unity everywhere: in all the cities where he served as bishop there remained good memories of him as a peacemaker who urged people to work for God's cause zealously and offer prayers in church "with one mouth and one heart."

His Holiness Patriarch Aleksiy († April 17, 1970), Metropolitan Aleksiy of Kalinin and Kashin († October 7, 1988) and many of those who fulfilled their earthly labour under their charge or together with them are no longer here on earth. However, their memory lives on in our hearts and especially so in the prayers of the Holy Church, the theological school and all those who knew them. And what can the departed need more?! It is also very valuable for the living, as it unites them with the Church Triumphant, grants them her intercession, deepens and strengthens their love, and helps them remain human in the true sense of the word throughout their earthly life.

Prof. K. SKURAT,
lecturer at the MTA

Lvov Diocese

September 20, 1988, marked the 40th anniversary of the martyrdom of Protopresbyter Gavriil Kostelnik, the initiator of the reunion of Galicia's Greek Catholics with the Russian Orthodox Mother Church at the Lvov Church Council of 1946.

On September 25, the 17th Sunday after Pentecost, the clergy and Orthodox believers of Lvov commemorated Protopresbyter Gavriil Kostelnik. This date has become a great ecclesiastical feast. Early in the morning worshippers began to gather at the Transfiguration Church of Lvov where Protopresbyter Gavriil had served as rector, and by the time Metropolitan Nikodim of Lvov and Ternopol arrived the church was crowded. At Divine Liturgy His Eminence was assisted by Archimandrite Onufriy, Father Superior of the Pochaev Lavra of the Dormition, as well as by over fifty clergymen—all the superintendent deans of the diocese and rectors of the Lvov churches. After the Gospel lesson the sermon was preached by Archimandrite Onufriy. An address was delivered by Metropolitan Nikodim before the panikhida. He said among other things that the martyrdom of Protopresbyter Gavriil Kostelnik had brought resurrection to the believers of Galicia in the bosom of Holy Orthodoxy and that this resurrection was evidenced by the numerous worshippers present on that day. "Father Gavriil witnessed with his blood the canonicity and historical necessity of the Lvov Church Council of 1946," Metropolitan Nikodim said.

After the panikhida Metropolitan Nikodim and the clergy proceeded to the Lychakovskoe Cemetery, where they laid flowers on the grave of Protopresbyter Gavriil Kostelnik and conducted the Lity for the Dead.

The solemnly marked anniversary testified to the love of the Lvov Orthodox believers for Protopresbyter Gavriil Kostelnik and confirmed his unforgettable services to Orthodoxy.

Simferopol Diocese

Jubilee of an archpastor. September 10, 1988, was the 60th birthday of Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese. Since on September 11 the Holy Church commemorates the Beheading of St. John the Baptist, in whose honour the Vladyka was named at Baptism, the birthday was celebrated on September 12 with the blessing of the hierarch. On that day, the Feast of the Orthodox Princes of Russia, Sts. Aleksandr Nevsky and Daniil of Moscow, Divine Liturgy at the Simferopol Cathedral Church of the Holy Trinity was concelebrated by Metropolitan Nikodim of Lvov and Ternopol and Archbishop Leontiy assisted by an assembly of the clergy of the Crimean and other dioceses who had arrived to mark prayerfully the archbishop's birthday.

The Liturgy was followed by a thanksgiving moleben and the singing of "Many Years". Then Metropolitan Nikodim read out the congratulations of His Holiness Patriarch Pimen, who wished Archbishop Leontiy good health and God's help in his hierarchal ministry and awarded him an inscribed panagia. Metropolitan Nikodim in his address spoke about the life of Archbishop Leontiy. After losing his parents he entered as a boy the Glinskaya Hermitage, which gave him the spiritual impetus for the rest of his life. Archbishop Leontiy began his service of Christ's Church in Holy Orders 40 years ago. After graduating from the Moscow Theological Academy, he



taught at the Odessa Theological Seminary. Soon he was made helper to the Assistant Rector, then rector of the seminary and Father Superior of the Odessa Monastery of the Dormition. He began his episcopal ministry as representative of the Patriarch of Moscow to the Patriarch of Antioch, afterwards he was the ruling bishop of Volyn, Simferopol, and Kharkov dioceses, and then Patriarchal Exarch to Central Europe. For the last 17 years, Archbishop Leontiy has been administering the Crimean and Dnepropetrovsk dioceses. Archbishop Leontiy's meritorious service of the Holy Church has been marked by many awards of the Russian as well as of other Orthodox Sister Churches. For his constant and active peacemaking and patriotic activity he received several government awards. In conclusion, Metropolitan Nikodim wished Archbishop Leontiy spiritual and bodily strength to continue successfully his episcopal ministry for the good estate of the Christian Church and the benefit of our Motherland.

Then Archpriest Simeon Khiv-

renko, dean of the cathedral church, congratulated Archbishop Leontiy. On behalf of the diocesan clergy and the clergy and parishioners of the cathedral, he read out the congratulatory address which says among other things: "All these years, you, Vladyka, fulfilling the vows made by you for the children of the Church entrusted to you, often bearing difficulties, sorrows and ordeals, have been an indefatigable helmsman and true continuer of the apostolic ministry. You are very particular about conducting divine services with piety and strictly according to rule; you pay special attention to preserving in purity the apostolic teaching, our Orthodox faith. Visiting regularly the parishes of the diocese, you are concerned for the state of the churches, their timely repair and decoration. As a loyal son of your country, you consider its fate indivisible from the fate of the Russian

Orthodox Church, and set, by your deeds, a constant example to the flock in promoting all the good transformations in the life of our society. Please accept dear Vladyka, the wishes of loving hearts for long and fruitful service of the Christian Church in the vineyard of your Crimean See for many years to come."

In his response, Archbishop Leontiy expressed his filial gratitude to His Holiness Patriarch Pimen for his congratulations and award. He also thanked cordially Metropolitan Nikodim for his heartfelt congratulation and participation in the jubilee solemnities. Then he thanked all those who had arrived to felicitate him.

That same day a reception and dinner were given for the clergy and guests as well as representatives of public organizations and of the City Executive Committee of Simferopol at the Crimean Diocesan Administration. Arch-

bishop Leontiy was presented with certificates of honour by the Executive Committee of the Crimean Region and the Simferopol City Executive Committee. The reception was attended by V. Maliborsky, representative of the Council for Religious Affairs at the Ukrainian SSR Council of Ministers in the Crimean Region.

Archbishop Leontiy also received congratulatory messages and telegrams from His Holiness Patriarch Maksim of Bulgaria, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and many other hierarchs, clerics and laymen of the Russian Orthodox Church.

He was felicitated by the Council for Religious Affairs at the Ukrainian SSR Council of Ministers, the regional peace committee and other public organizations of the city and the region.

In memoriam

Archpriest Aleksandr Dronov, a superannuated cleric of the Voronezh Diocese, passed away on April 27, 1988, after a long illness.

He was born in 1929 in the farmstead of Belyansky, Rostov Region, into a priest's family. In 1951 he entered the Moscow Theological Seminary, whence he was called up for service in the Soviet Army. After he was demobilized due to an injury received in the performance of duty, he continued his studies at the seminary. In 1955 Archbishop Makariy (Daev; † 1960) of Mzhaisk ordained him deacon, and in 1956, priest. After finishing the seminary in 1956 he served in parishes in the Yaroslavl, Tula and Voronezh dioceses. In 1962 he passed the examinations for the academic course as an external student. The Council of the Moscow Theological Academy conferred upon him the degree of Candidate of Theology for his work "New Testament Teaching on the Kingdom of God". For 20 years, until he superannuated in 1980, he served in St. Nicholas's



Church in the village of Dvurechki, Lipetsk Region.

Father Aleksandr devoted all his energies to the church community and to the church. An entire generation of parishioners grew up before his eyes with his efficacious pastoral involvement. He particularly

concerned himself with the spiritual atmosphere in the community, and preached at each divine service. The parishioners deeply respected their pastor for his meekness and loving-kindness. Fr. Aleksandr expended much labour on beautifying the church. Through his efforts the Side-Chapel of St. Aleksandr Nevsky, which had been built at the turn of the century and had never been consecrated, was renovated and consecrated; the plaque honouring the memory of local fighting men who lay down their lives for their compatriots at different times was restored; the original appearance of the belfry was recreated, and much else.

For his many years of zealous service of the Church of Christ he was awarded an ornamental pectoral cross and a Patriarchal Certificate.

On the eve of his demise he made his confession and received Holy Communion.

The funeral service was conducted at St. Nicholas's Church by Archimandrite Daniil, the superintendent dean of the

churches of Lipetsk District, and clerics of the diocese.

Archpriest Aleksandr Dronov was buried in the cemetery in the village of Dvurechki.

Archpriest Arkadiy Ilyichev, a superannuated cleric of the Ryazan Diocese, passed away on August 15, 1988.

He was born on March 3, 1915, in the village of Davydovo, now Kameshkovskoy District, Vladimir Region. He was orphaned at the age of seven, and was then raised by his grandmother. After finishing a seven-year school in Vladimir and a construction-workers' school in Moscow, he worked at construction sites. From 1942 to 1945 he fought in the Great Patriotic War and was wounded. He was decorated with government awards and had seven citations of the Supreme Command. After he was demobilized he worked at railway enterprises in Vladimir. In 1958 Archbishop Onisim (Festinatov; † 1970) of Vladimir and Suzdal ordained him deacon.

In 1963 he graduated from the Leningrad Theological Seminary by correspondence. In 1967 he became a cleric of the Ryazan Diocese. For his many years of flawless service as a deacon he was raised to the rank of proto-deacon. In 1979 Archbishop Simon of Ryazan and Kasimov ordained him priest to serve at the Church of the Nativity of Christ in the village of Izheslavl. From 1984 until his superannuation in 1986 he served in the Holy Trinity Church in the township of Tuma.

In 1984, for his zealous pastoral service, he was awarded a palitsa.

Funeral service was conducted at St. Vladimir's Church in Vladimir by Archpriest Anatoliy Lazarev, secretary of the Ryazan Diocesan Administration. Fr. Anatoly delivered a eulogy and extended his condolences to the relatives of the departed pastor.

Archpriest Arkadiy Ilyichev was buried in the cemetery in Vladimir.

Sister Rafaila (secular name Zinoviya Chepel) of the Korets Stauropegion Convent of the Holy Trinity, passed away on August 26, 1988, after a lengthy illness.

She was born on November 1, 1911, in the village of Malaya Kharucha in Rovno Region into a peasant family. She finished three forms of a parish school and read and sang in the clerics in the local church.

In 1928, on the Feast of the Holy Trinity, Zinoviya's father brought her to the Korets Convent to spend the holidays there. Several days later, on the Feast of the Korets Icon of the Mother of God "Warrantress of the Sinful", which is celebrated at the cloister on the 1st Thursday after Pentecost, she was visited by her father, who wanted to give her secular clothing, but he saw her already wearing the black cassock of a postulant.

In 1932 postulant Zinoviya was admitted to the noviciate, and in 1956 professed with the name Rafaila. At the

cloister, Sister Rafaila fulfilled a wide range of obediences: she did household work, sang in the clerics and directed the choir herself, and, beginning in 1956, was the sacristan.

In 1975 she underwent a grave operation and for reasons of health was released of her duties in the sacristy. With the blessings of the mother superior of the cloister, Hegumenia Natalia, she began reading the Psalter constantly and commemorations during the proskomide, and in her leisure time she helped the sisters with various housekeeping chores.

Sister Rafaila enjoyed the love and respect of the sisters of the cloister and the worshippers who frequently turned to her as the eldest of the nuns for spiritual advice. She exerted a great influence on her family as well: ten close relatives of the departed—not without her advice and involvement—have dedicated their lives to the service of the Church of Christ.

Having a presentiment of her impending departure to the other world, Sister Rafaila made her confession and received Holy Communion for the last time on the day of her demise.

On August 27, with the blessing of His Holiness Patriarch Pimen, Archbishop Irinei of Kharkov and Bogodukhov, a nephew of the departed Sister Rafaila, arrived at the cloister. That afternoon the archpastor conducted a Lity for the Dead and, prior to All Night Vigil, a panikhida at the coffin of the departed nun which had been mounted in the convent church. On the next day His Grace Archbishop Irinei conducted another panikhida before the start of Divine Liturgy, and the funeral service that afternoon.

Sister Rafaila was buried in the town cemetery.

“Repent: for the kingdom of heaven is at hand” (Mt. 4. 17)

With these words the Son of God, made incarnate for our salvation, began His preaching, because they include the whole Gospel which contains sermon on the salvation of fallen mankind by Jesus Christ. On the part of God, salvation consists of justification through grace by the Church; on the part of man—of gaining the gifts of the Holy Spirit through free agreement to accept redemption by means of repentance. In order to believe in the Lord, repentance is necessary; in order to abide in salvatory faith, repentance is necessary; to succeed in it, repentance is necessary; to inherit Life Eternal, repentance is necessary.

Faith in God is an attribute of our nature: people believe in one another, believe in history, many believe and admit that there is something above the material world, that there is a power which communicates to the world expediency, order and life. This faith is not very far from unbelief, because it is not based on religious experience, on a real feeling of God. People with such faith easily abandon it; their faith may be compared to the faith of demons who recognize the being of God and tremble before His Judgment, but, having fallen from the Source of Life, seek self-assertion in their own being—limited and sinful, and, therefore, torturous and joyless. The limitedness and dissatisfaction of sinful nature is overcome by repentance, by means of which man overthrows the framework of egoism and becomes a partaker in the Source of Life.

In repentance, God grants remission of sins and opens the way to Him, and imparts to our faith a knowledge of God to the measure that man can contain. Through repentance man's heart begins to feel and experience a grace-filled state such as the material world cannot give him. The spirit of man enters into communion with God's Spirit, and in this is renewal and the salvation of man. Through repentance and the fulfilment of the gospel behests is born an active faith which gives religious experience and the clear awareness of the action of the Holy Spirit in us. Such faith is capable of confession, such faith understands the meaning of Holy Scripture, such faith leads to the Kingdom of God. True repentance is born to the degree of the knowledge of God. The more a man comes to know God, and the more he loves Him, the deeper his repentance, the greater the Lord's revelation to him and brighter burns his faith. Repentance and faith are indivisible and unthinkable without each other.

Our trouble is that there is no place for the Lord in our hearts. We love ourselves, pamper our flesh, gather riches, all kinds of knick-knacks, clothes, money, and even use people for profit, for comfort or the satisfaction of carnal passions, but we do not love God. We give the Lord a tiny space at the back of our hearts and turn to Him only when we find ourselves in difficulties in our worldly life. We do not seek spiritual blessings, do not strive for them, and the Lord does not give them to us because of our duplicity: *Ye cannot serve God and mammon* (Mt. 6. 24), you cannot serve God and sin. *Repent: for the kingdom of heaven is at hand* (Mt. 4. 17). *Repent ye, and believe the gospel* (Mk. 1.15).

We do not know, however, how to repent. We sin constantly, but do not notice our sins; go to confession and feel righteous, not knowing what to repent of, and often stand and keep silent, or escape with general words: “I have sinned in word, deed and thought,” but to the concrete question of the priest: “In what is thy sin?” the penitent remains silent. Even if we know our sins we admit only the mortal sins: adultery, murder, theft, etc., but do not admit sins we commit every day and every hour—sins of the heart, the mind, and tongue. Why is this? Because of inattention to ourselves, dissipation and forgetfulness of God. The mind must be bound to the memory of God, constantly occupied in prayer, self-observation and self-analysis.

Back in ancient times, Socrates urged men to know themselves. By knowing our deficiencies and weaknesses, we shall be free from the sins of pride and censure, we shall be tolerant of people and learn to love them. Self-knowledge comes from fulfilling Christ's commandments. Listen to what St. Simeon the New Theologian, based on his own experience, teaches: “A thorough fulfilment of Christ's commandments teaches man to see his own weaknesses.” This is a truth which any one can be convinced of just as soon as he begins fulfilling the gospel behests. Suddenly the Christian sees the sinfulness of his fallen nature, unnoticed until then, and begins to struggle doggedly with sin.

By knowing his weakness the Christian falls into spiritual weeping, i. e., constant repentance, which cleanses the eye of the soul, and it begins to see all the fresh stains of sin in the heart, and from this vision repentance increases. As it grows, so does man grow morally.

All the saints possessed the feeling of penitence. St. Isaac Syrus was asked: “What is repentance?”

He replied: "A broken and contrite heart." This same ascetic teaches: "If we are sinful and not one of us has risen above temptation, then there is no virtue higher than repentance. The doing of it can never achieve perfection. Repentance is humbleness of heart. Because of their humility the greatest ascetics did not see, so to say, the gifts of grace they possessed, they only saw their own sinfulness. Before them was only their sin, like David who wept and said: *For I acknowledged my transgressions: and my sin is ever before me* (Ps. 51. 3). St. Sisoës wanted his life to be lengthened so that he might perfect in repentance.

Repentance is grief over loss of grace. One who has not experienced the state of grace, who has not had it, does not have deep and sincere repentance. We often go to confession not because our hearts require it, not with sorrow for having lost God's mercy in manifestations of grace upon us, but by habit. Such hardhearted penitents should first of all ask the Lord for the gift of prayer and warmth of heart, which give

rise to a desire to fulfil the Lord's commandments. Those who repent and do not improve, must remember that they are thereby strengthening their sinful life consolidating it in their hearts. Repentance is a pledge made by man to God not to return to the sinful path. Trespasses are admissible only during the struggle with sin, but not because of a negligent life or pandering to our passions.

And so, let us ask the Lord to grant us to know and love Him fuller. Let us love repentance, in order to receive salvation. Let us keep our hearts pure and the grace of God will abide in them. Having come to know the sweetness of grace, let us fear to offend it with sinful impulses, then it will not leave our hearts; if the sorrowful heart will offer prayers of repentance, grace will not flow out of it. Then through repentance, we shall receive the eternal gift of salvation in the world to come. Amen.

Archpriest ALEKSANDR KOZLOV

"Let no corrupt communication proceed out of your mouth" **(Eph. 4. 29)**

In the the Name of the Father, and of the Son,
and of the Holy Spirit

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth (Col. 3. 8). The Apostle Paul in his Epistle to the Ephesians says: *Ye being in time past Gentiles in the flesh... having no hope, and without God in the world* (Eph. 2. 11-12), nobody told you to desist from fornication, filth, foul language, but now that you have come to believe in Christ, become his disciples, *put off all these; fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints* (Eph. 5. 3). Such must be the cleanliness of Christians. Not only should we not allow these sins to be among us, but we should not even mention them.

If we regard our words and acts according to the requirements of St. Paul, we shall see how far we are from a real Christian life. With sadness we have to admit that the sins spoken of by St. Paul have become ordinary occurrences.

Foul language, which is often not even considered a sin has become especially widespread. Foul language can be heard anywhere and from anyone: from those in authority and from subordinates; among labourers and office workers. Sometimes, on meeting a group of people, one wants to go round them in order to avoid hearing the shameful words. Foul language flourishes especially where they work, their language is intersper-

sed with indecent words. In the Russian language swear words are so widespread that foreigners living among Russians even if they talk in their own language swear in Russian.

If the ears of a God-fearing person are offended, what can be said of chaste women, girls and children, forced to hear these foul words? When such people are reprimanded they reply that for them such language has become a necessity, that it adds piquancy to their speech.

But no, this is not the reason... the trouble is that their hearts are not clean. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man* (Mt. 15. 19-20), says the Lord. Sometimes these foul-mouthed and swearing men consider themselves believers, say that they are Christians. That is a lie! The grace of God cannot abide in a filthy heart from which pours forth dirt. For according to the Prophet: *Wisdom will not enter a deceitful soul* (Wisd. Sol. 1. 4).

How can we get rid of this foulness? In the first place those who do not use such words should put a stop to the swearing which spreads filth everywhere. For it says: through a profane man a city can be ruined. Because a profane man puts temptation into the hearts of others and there, where foulness is rampant, the Lord with His grace finds no place. And, of course, for all of us who go to church to pray, it is not meet at all to dirty our lips which sing praise to the

Lord. For just as each of us would refuse a delicious food offered on a dirty plate, so too with the Lord. If a man, after swearing begins to pray, even touches the Holy Cup, *he eateth and drinketh damnation to himself, not discerning the Lord's body* (1 Cor. 11. 29).

Let no corrupt communication proceed out of your

mouth (Eph. 4. 29) says St. Paul. Let us too mind all this in our hearts, so that foul words do not issue from our mouths. Then the prayer will be pure and reach the Lord, and He will send down His grace for the glorification of His Holy Name. To Him be glory for ever! Amen.

Archpriest ALEKSANDR DRONOV († 1988)

PASTORS OF THE CHURCH ON THE SERMON

Archpriest Aleksandr VETEEV

Christian sermon is not a reflection of life, but the voice of the life in Christ itself. It is a "witness" of this life. Therefore, wherever there is life in Christ, there the sermon makes use of the plenitude of its natural resources, the movement of a convinced Christian spirit, the voice of compassionate love and inner participation in the life of the members of the flock. Here from the fullness of the heart the mouth speaks with the eloquence of the heart abounding in Christian feelings.

...To reveal the Christian teaching on the salvation of man in general, means to preach out of time and space, to create an academic sermon torn from life. A truly living sermon is composed by the preacher and perceived by the hearer as an *epistle of Christ* (2 Cor. 3.3), addressed directly to the listener as a personal appeal to his inner world, to his living feelings. It should take account of the level of his spiritual and moral development and answer contemporary questions and the aspiration of his religious spirit.

Such a sermon places us face to face with the live psychology of the listener, that is, with the quality or principle which makes the sermon important in character and provides for its contemporaneity.

...If "national" implies the spirit of the nation, its specifics, for example, penitential motives, sincerity, so characteristic of Russian believers, then it will be a quality, the inner spirit of the sermon, alongside the quality of the church's biblical spirit.

But if by "national" we mean the interpretation of the gospel teaching within the nation's soul or, to be exact, the accommodation of the teaching to the psychological specifics of that nation, to the degree of its spiritual development, inner needs and so on, then it will be merely the means or

form of revealing the gospel teaching in a manner applicable to the extent of understanding and spiritual development of a nation.

Thus, if the gospel teaching itself constitutes the content of the sermon, then the means of disclosure and communication of the contents to a nation constitute the national character of a sermon.

Finally, there is a third understanding of the national character of a sermon which should be noted: this is the love of the nation permeating the sermon, inner participation in its life, zeal for its spiritual regeneration and salvation, and the readiness to undertake any sacrifice for its sake.

...Contemporaneity is also a national character, but applied to the last portion of current time. Contemporaneity in a sermon is the reflection in the sermon of the moral ailments, deviations, and defects in personal, family or church life of the members of the flock at the moment.

A sermon will be contemporary if it responds to the ills of the day and urges that they be overcome.

All the negative manifestations in the life of the flock cannot but cause sorrow in the heart of the pastor and lead him to combat them with admonitions and exhortations. It can be said that there is not one contemporary sermon in which the sorrow of the pastor is not revealed in connection with one or another of the indicated deficiencies or which does not contain an appeal for spiritual and moral regeneration.

...There is, finally, another question connected with our time: the question of the fundamental trend of our sermon.

The preacher of the Orthodox Church must clearly see the watershed between the State and the Church in questions of faith, that is, between

what should be included in a sermon and what should not be touched upon in it.

Proceeding from this, the central question of religious consciousness—the question of God—must be taken up in the sermon not in a polemical tone, not in defence of it or in argument with those who think differently, but exclusively as a question of faith, that is, from the point of the very nature of religious consciousness, which postulates God with a religious feeling, inner religious experience, corresponding to the teaching about God expounded in Holy Scripture, patristic works and theological studies. Indifferent people do not go to our churches, they do not need Church. And those believers who go to church do not need scholarly and logical arguments in defence of faith in general, but only a disclosure and interpretation based on the Word of God of that faith which brings them to church.

A great blessing for the Church in our days is the fact that she can freely dispose of her spiritual riches: the inexhaustible grace of her prayers, Sacraments, divine services, and the immense treasures of God-revealed teachings and her entire historically accumulated spiritual and educational heritage.

That is why it is so important to disclose the whole truth and vitality of the Orthodox Christian teaching of the God of Love, to speak of the great saving significance of faith and Christian virtues, which exalt and ennoble man, and of the sins and vices, which lower him, emphasizing the importance of receiving the gifts of grace within the Orthodox Church.

(Excerpts from: Archpriest Aleksandr Vetelev. *A Course of Academic Lectures on the Theory and Practice of Orthodox Church Preaching*. Moscow-Zagorsk, 1949.)

Christian Responsibility for the Environment

"In the dangerous situation that has taken shape on Earth today it is of greatest importance to try and change people's thinking about the relations among God, man and nature, to learn to understand one another." This is the principal task facing the standing committee of the WCC Sub-unit on Church and Society, the sub-unit moderator John Stapleton Habgood, Archbishop of York (Church of England), pointed out in his opening speech at the committee sitting in Tambov, the USSR.

The sitting of the Working Committee of the Church and Society WCC sub-unit was held in Tambov from September 18 to 23, 1988. The meeting was attended by theologians of different Christian confessions and experts from 12 countries. They discussed issues of concern to the entire planet, namely the ecology and nuclear security, genetic engineering and the attendant consequences of manipulating with scientific breakthroughs in

this sphere, AIDS, and universal and socialist ethics and their theological aspects. This was the first time such WCC event was held in the USSR.

At the working sessions of the sub-unit the participants ordinarily debate a great deal, adopt decisions and recommendations, and then inform church organizations on the work done, said Prof. T. Oomen, a sociologist from India. He noted that in Tambov everything turned out differently. The public at large was involved in the discussions. The working programme began on October 18 with divine service at the Protecting Veil Cathedral Church, at which Bishop Evgeniy of Tambov and Michurinsk officiated. Large numbers of people had gathered in the church. Bishop Evgeniy introduced the meeting participants to the worshippers and explained the purpose of their sojourn in the land of Tambov. The moderator, Archbishop John Habgood, described

the tasks facing the Working Committee.

Several days later the guests left for the outlying areas of the Tambov Diocese, for the village of Mordovo, where they celebrated the feast of the Nativity of the Most Holy Mother of God along with the parishioners. "Our notions of your people have changed," Prof. Oomen said. "We learned about their lifestyle and spiritual needs. We were overwhelmed by the reception given to us by the people. I felt very much at home in the land of Tambov. We had a meeting with city officials. This was a fine gesture on the part of your authorities. The pupils of the city's vocational schools gave us a wonderful Russian folk concert. We saw and learned a great deal during these days about the religious, cultural and political life of your great country in all of which people are very much involved."

The committee worked under a tight schedule, with two morning and two evening sittings. The meetings after supper would sometimes last until midnight, when the requisite documentation would be studied and prepared. Members of the public and journalists were permitted to attend the opening of the sittings.

A report by sub-unit director David Gosling, who was leaving his post after four years of fruitful work, was heard. He briefed the participants in the meeting on the committee's current activity and the prospects for further work. The members of the sub-unit Working Committee discussed studies proposed by the staff on the following priority issues:

1. Effects of the nuclear weapons

Representatives of the Russian Orthodox Church, experts and journalists during the plenary session of the WCC Sub-unit "Church and Society" in Tambov



tests on the health of the population of the areas of the test (on the example of the Marshall Islands).

2. Care for the preservation of forests and nature (in connection with the disappearance of forests in Brazil).

3. Problems of biotechnology. Interconnection of fundamental questions of the molecular genetics and ethical problems of the aims and results of the development of the biotechnological industry and medical experiments in this field.

4. Toxic waste. Problems of their burial, especially in the Third World countries, and of the effectiveness of international control in this field.

The participants in the sittings were offered reports by consultants from the USSR which dealt with problems of a conception of nature in Orthodox theology and in Marxist-Leninist philosophy. Aside from sub-unit Working Committee member Bishop Feofan of Kashira (now Bishop of Podolsk), the Russian Orthodox Church was represented at the sitting by consultants—lecturers at the Moscow and Leningrad theological academies: Archpriest Prof. Nikolai Gundyayev, Archimandrite Iannuariy, Archpriests Serafim Sokolov, Aleksandr Ranne, Vladimir Fedorov and Zotik Yakimchuk. The guests of the sitting were Archbishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church at the WCC; Bishop Evgeniy of Tambov and Michurinsk; Bishop Nikandr of Zvenigorod, representative of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria. The scientific community was represented by the experts S. Burtsev, A. Ogurtsov and V. Prasolov. All of them took an active part in the discussions and some presented wide-ranging papers.

The address by A. Ogurtsov of the Institute of Philosophy of the USSR Academy of Sciences dealt with the philosophical and sociological problems of ecology. In addition to surveying Soviet research in this field he singled out a number of still unresolved problems, namely: the causes of the ecological crisis; the role played by science and technology in the destruction of the integrity of the ecosystems; nature as the totality of ecosystems and the habitat of man; historical forms of science and the specifics of the modern rela-

tionship between science and nature.

S. Burtsev spoke about the principal ecological problems of the Soviet Union and the public effort to protect the environment, and made a report about the goals and tasks of the recently formed State Committee of the USSR for Environmental Protection, which he represented. In his address he touched upon matters linked with ensuring safety at nuclear power stations in the USSR and considered the main problems connected with the influence of nuclear power stations on the environment.

The paper presented by Archimandrite Iannuariy was devoted to a Christian conception of nature. Of late, he said, man's extensive activity has led to a deformation in the biosphere and brought man and nature to the brink beyond which a catastrophe is in store. This has happened due to the suppression of moral responsibility for the whole of nature, of which man is a part; a responsibility which was imposed on man by the Creator and which was mirrored in the Orthodox teaching on the One Church of Christ. After dwelling on the concept of oneness and noting that Christianity is seeking to transform the entire cosmos, the rapporteur arrived at the conclusion that the Church has amassed sufficient experience regarding the ecological order. However, our times are also setting her the task of elaborating an ethic of international relations in the nuclear age and also an ecological ethic.

The officials of the sub-unit assessed highly the experts' work and made particular mention of their contribution to the proceedings of the meeting in question.

Archbishop John Habgood said at the final press conference, that the function of the committee was to help people, Christians first and foremost, to develop new lifestyle, and also to help governments and other agencies to understand problems linked with the urgent issues of the day and impel them to take effective action. However, he noted, real change takes place when it begins in the human heart; that is why faith should be made the cornerstone.

"Christians need to recognize," added J. McDaniel, the director of an organization studying environmental problems from the USA, "that commitment to God cannot be separated from commitment to life, human life, and all of life. In the past in many, if not all, Christian traditions the focus has been on the well-being of human life sometimes to the exclusion of the rest of life. In an ecological age such as ours we realize that these focuses are no longer desirable. Today we have to concern ourselves with the preservation of species and their habitats, the preservation of the diversity of life's forms bestowed upon us by God. This is the kind of new thinking we have been talking about here."

A. PARMENOV



Participants in the ecumenical meeting in Tambov

Buddhists and Christians for a Common House of Peace

Buddhism and Christianity are two of the major religions of the world, two social forces, uniting hundreds of millions of people, and possessing the richest spiritual and cultural traditions. How do they evaluate the political changes taking place in the world? What is their view of the problems of peace and disarmament? Can they cooperate for the general good of humanity? These were the central questions considered at their first Round Table Meeting held by representatives of the Asian Buddhist Conference for Peace (ABCP) and the Christian Peace Conference (CPC) under the motto: "Peace and Security in Asia and the Pacific".

This meeting, which took place in Khabarovsk on December 3-4, 1988, was attended by Buddhist and Christian leaders from Australia, Bangladesh, ČSSR, the GDR, Great Britain, India, Japan, Kampuchea, the KPDR, Laos, Mongolia, Nepal, Sri Lanka, Thailand, the USSR, Vietnam, and representatives of the Council for Religious and Cultural Affairs of His Holiness the Dalai Lama. The guest of honour was the Secretary General of the World

Conference on Religion and Peace, Dr. John Taylor. The Rev. Shyozu Tsutomi from Japan represented the Christian Conference of Asia. Employees of ABCP and CPC headquarters and secular experts from the Soviet Union took part in the work of the meeting as did also E. Milovanov, Vice-Chairman of the Council for Religious Affairs at the USSR Council of Ministers and, V. Nikolnikov, representative of the Council in Khabarovsk Territory. The Russian Orthodox Church was represented by Bishop Ilian of Kaluga and Borovsk; Bishop Gavriil of Khabarovsk and Vladivostok; Deputy General Secretary of the CPC, Archpriest Georgiy Goncharov, and Proto-deacon Vladimir Nazarkin, a staff member of the Department of External Church Relations of the Moscow Patriarchate.

The Round Table Meeting opened at 9 a. m. on December 3, in the hall of the Khabarovsk Reception House. Before commencing their work the participants offered a joint prayer for peace: to the left of the tribune was an image of the Buddha, before which the members of the ABCP chanted a canticle, after which, to the right of the presidium table, before the Cross, members of the Christian delegation read a text from Holy Scripture and then said a special ectene.

The first session was opened by the CPC General Secretary, Dr. L. Miřejóvsky. Welcome speeches were delivered by N. Danilyuk, Chairman of the Khabarovsk Territorial Executive Committee, E. Milovanov, and Bishop Gavriil. Bishop Ilian read out a message from His Holiness Pat-

riarch Pimen of Moscow and All Russia. Messages of greeting from Khambo Lama Gaadan, President of the ABCP, and Bandido Khambo Lama Erdyneev, Chairman of the Central Buddhists Religious Board of the USSR were also read out.

Then the gathering was addressed by Dr. L. Miřejóvsky. After describing the political and economic situation in Asia and the Pacific, he stressed the importance of cooperation among believers of different religions in the cause of peace and confidence in international relations.

Greeting the meeting, Dr. Lub-santseren, Secretary-General of the ABCP, analyzed the history of peacemaking cooperation between Buddhists and Christians within the framework of inter-religious undertakings. In April 1987, representatives of the ABCP and the CPC signed the Protocol of Cooperation, in accordance with which the meeting had been called in order to exchange opinions relating to the problems of peace and disarmament in Asia and the Pacific.

At the proposal of Dr. L. Miřejóvsky, those attending the meeting adopted an agenda and elected an editorial commission.

After a short interval the authors of four papers, distributed to the participants in written form, took the floor. The paper by Metropolitan Paulos Mar Gregorios of Delhi and the North (Syrian Orthodox Church, India), was entitled "New Thinking and the Role of Religions in the Struggle for Peace". The continent of Asia in which were born many ancient civilizations and all the world religions, a continent on which live three fifths of the population of the world, is today the arena of many regional conflicts — in the Middle East, between Iran and Iraq, in Afghanistan, Korea and Kampuchea. Nuclear weapons are regularly



Secretary-General of the ABCP, Dr. Lub-santseren and General Secretary of the CPC, Dr. L. Miřejóvsky, headed the meeting.



ORTHODOX PRINCE ST. DIMITRIY DONSKOI

Feast day, May 19/June 1



In June 1988 part of the territory of the Kiev-Pechery Lavra, with the Far Caves (of St. Feodosiy), the churches dedicated to the Nativity of the Blessed Virgin and to the Conception of the Blessed Virgin, the belfry, five buildings and two wells, of Sts. Antony and Feodosiy of Pechery, have been returned to the Russian Orthodox Church. Divine services are conducted at the re-established monastery which is under restoration

Interior of the Far Caves where the relics of more than forty Kiev-Pechery saints are kept



The iconostasis of the Church of the Nativity of Christ, one of the three underground churches of the Far Caves

Holy myrrh-exuding heads of saints unknown by names, invented in 1834



On December 1, 1988, Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, Vice-President of the USSR-Italy Friendship Society, who was staying in Italy as a member of a friendship society delegation, paid a visit to His Holiness Pope John Paul II in Vatican City

On November 24, 1988, Pope John Paul II received Archbishop Aleksandr of Dmitrov and Prof. M. Ivanov in his residence.
On the left: the interpreter, Hieromonk Joseph May





St. Sergiy of Radonezh blessing Orthodox Prince St. Dimitriy Donskoi and Schema monks Aleksandr (Peresvet) and Andrei (Oslyabya) of the Trinity Monastery for the Kulikovo battle



Appearance of St. Nicholas to the Orthodox Prince Dimitriy Donskoi at the site
of the future Ugra Monastery of St. Nicholas during the campaign against Mamai Khan

(see article in this issue)

Early-19th century icon
Church Archaeological Museum of the MTA

SESSION OF THE STANDING COMMITTEE OF THE WCC SUB-UNIT "CHURCH AND SOCIETY"

September 18-23, 1988, Tambov

(see article in this issue)



Moderator of the "Church and Society" sub-unit
Archbishop John Hadgood of York
and Dr. David Gosling, director of the sub-unit

The guests attending Divine Liturgy at the church of the village of Mordovo, Tambov Diocese, on the Feast of the Nativity of the Blessed Virgin. Divine service was conducted by the participants in holy orders on behalf of the Russian Orthodox Church. Bishop Nikandr of Zvenigorod officiating before the holy altar



John Day speaking



Experts from the Russian Orthodox Church (from left to right): Bishop Evgeniy of Tambov and Michurinsk, Archbishop Sergiy of Solnechnogorsk, Archimandrite Iannuariy, Bishop Nikandr of Zvenigorod





ST. KSENIA OF ST. PETERSBURG

Feast day, January 24/February 6

tested in the southern Pacific. An important factor in the regional situation is the complex relationship of Japan with her less developed neighbours. In these conditions, the new initiatives of the Soviet Union aimed at consolidating confidence among states are of great importance. The speaker called upon the followers of the different religions in Asia to support the Soviet policy of new thinking which accords in many ways with the moral teachings of these religions. A significant part of the paper was devoted to the analysis of the process of perestroika and democratization taking place in our country.

V. Kornev, D. Sc. Hist. (Institute of Oriental Studies of the USSR Academy of Sciences) presented the paper: "Time for a Constructive Dialogue" in which he notes that many problems of humanity can be resolved by disclosing their moral and philosophical contents, and he pointed to the importance of dialogues between people of different social systems, philosophies, and religions. He argued that religion and philosophy are working essentially on the same problems: such as, the meaning of human life, the purpose of man in this world, the significance of morality. That is why it is important to continue dialogue between religion and philosophy, between men of different cultures in order to look for the basic sources of human spirituality, and create an integral vision of the world capable of embracing the fundamentals of the universe.

The Rev. Christie Rosa, Deputy General Secretary of the CPC (Methodist Church, Sri Lanka), read a paper entitled: "Peace, Justice and Common Security in the Asian-Pacific Region". After examining a number of military

and political problems in the area and the possibility of resolving them, he outlined the trend towards joint peacemaking by believers of different religions. Religious isolation, he declared, is the way to death. Therefore we must work to establish relations of trust and friendship.

The report: "The Task Facing Religions in Promoting Confidence and Co-operation among Nations", presented by Dr. Medagoda Sumanatissa Thero, President of the Sri Lanka National Centre of the ABCP, was devoted mainly to the peacemaking content of several tenets of Buddhist belief. Speaking of the perspectives of service by believers in the cause of peace, he emphasized that, along with existing inter-religious peace contacts at diverse conferences and symposiums, it is necessary to draw the broad masses of believers into the service of peace through active love, as well as to encourage governments to pursue peace-loving foreign policies.

At the second session, which took place after a break, there was a profound and fruitful discussion. The speakers considered the papers presented, described the political and economic situation in their own countries, and the present position

in inter-religious peace cooperation and prospects for the future. The question often arose of the use made of religion in ethnical conflicts, the religious justification of violence, racial and social discrimination, and this once again reminded us of the need for a serious modern theological elaboration of the problem of peace and social justice, in order to create a firm system of social views, based on the teaching of Christ the Saviour.

The discussion was continued on the next day, December 4. At the end of the conference, the participants considered the draft communique and "Buddhist-Christian Joint Appeal to All Nations and Peoples".

The latter document is of exceptional significance as a joint appeal by representatives of the two major religions to mankind. The first part of the appeal deals with the modern political situation in Asia and the Pacific, notes the recent successes in the field of detente, and indicates the problems which still need to be solved. The second part of the document is of particular interest, for it defines the role of Asian religions in the correlation of social forces and their tasks in the campaign to achieve lasting peace. Religious peace



Session hall. Bishops Iljan of Kaluga and Borovsk and Gavriil of Khabarovsk and Vladivostok, representatives of the Russian Orthodox Church, among Buddhist and Christian conferees

movements have the special responsibility of educating believers in the spirit of peacemaking; supporting the humanistic aspects of religious teaching and opposing the aggressive and egoistic tendencies which distort religions. This principle should be realized also in secular ideology — the education of the masses in peacemaking must be opposed to the fictitious enemy image. The appeal also proposes that every country of the world set up a ministry for affairs of peace and disarmament and, in this way, attach to these questions the same importance as that now given to defence and national security.

"We have met here", the appeal says, "in the Far East, in the region of the rising Sun. Here, near Khabarovsk, the planet's morning begins; here every day the new dawn is born, in the waves of the Pacific. May the sun of peace with justice rise soon for all humanity, and banish the darkness of war and injustice, oppression and exploitation. May the whole of humanity be happy and prosper, in peace with justice."

After the approval of the documents, the closing speeches were delivered by Dr. L. Miřejovský and Dr. Lubsantseren. The work of the round table concluded with a silent payer for peace.

A press conference was given immediately after the last session. Representatives of the ABCP

and the CPC told the press about the work that had been done and answered questions.

The following is what was said by two participants in the meeting to the question of the prospects for Buddhist-Christian cooperation in the cause of peace.

The Venerable Lobsang Gyatso, Principal of the Institute of Buddhist Philosophy in Dharamsala (India):

"In its moral teaching Buddhism puts the accent on compassion. Compassion can be developed, if applied in everyday life, above all towards one's community, towards the people around us. But this is insufficient. Compassion must be extended to other groups of people, to all mankind. Between Buddhism and Christianity there are many common traits. Both religions urge charity and service to one's neighbour. We have good relations with Christians, and this is of great importance in the dialogue between East and West."

Bishop Ilian:

"Both the Buddhists and the Christians are faced with the common problems of peace and survival, therefore, Christians and Buddhists, both intensely interested in man as the centre of creation, are striving for cooperation in order to protect the right of man to exist in this world. This meeting has revealed what we hold in common. Of course, we need greater mutual knowledge and it is gratifying to see that the present meeting

has helped in this process of drawing Buddhists and Christians closer together. There are perhaps sufficient organizational structures already, and now we need to see to it that the structures created do not remain idle, and that our cooperation is translated into concrete deeds."

That same evening a reception was given by Bishop Gavriil and Bandido Khambo Lama Erdyneev for those who had taken part in the meeting. It passed in an exceptionally warm and fraternal atmosphere. During the reception, Vladyka Gavriil spoke about the Khabarovsk Diocese and about the recent renewal of church life in the Soviet Far East.

On December 5, before leaving Khabarovsk, the members of the CPC delegation visited the Cathedral Church of the Nativity of Christ. The guests were met in the cathedral by Bishop Gavriil, who told them about the history of the cathedral and the liturgical traditions of the Russian Orthodox Church.

The first meeting of representatives of the ABCP and the CPC was an important milestone in the history of relations between the two religions, and will unquestionably serve to strengthen confidence among the nations of Asia and the Pacific. One would like to believe that Buddhists and Christians will continue to cooperate in the cause of achieving blessed and just peace on our planet.

V. CHAPLIN

Bishop Vladimir of Podolsk

Decorated with the Czechoslovak Order of Friendship

At a ceremony in the Grzansky Palace in Prague on October 4, 1988, Czechoslovak Deputy Prime Minister, Dr. Matej Lučan, presented to Bishop Vladimir of Podolsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, the Czechoslovak Order of Friendship.

Presenting the award on behalf of the President and the government of Czechoslovakia, Dr. Matej Lučan gave a high appraisal of the important personal contribution made by Bishop Vladimir, who, from 1979 to 1988, was the Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, to the broadening of fraternal ties between the Churches and religious associations of Czechoslovakia and the Russian Orthodox Church, to the cause of Soviet-Czechoslovak friendship and cooperation.

"You accomplished in a worthy manner your ecclesiastical and civic duty," Dr. Matej Lučan said, "something which is illustrated by the Orthodox church in Karlovy Vary, one of the remarkable historical and architectural monuments of Czechoslovakia, which has been so well restored through your cares. You also took an active part in the ecclesiastico-social life of this country, attending meetings and committee sessions, theological dialogues and conferences, convincingly attesting on all these occasions to the dedication of the Russian Orthodox Church and all Soviet people to the sacred cause of world peace with justice. Your patriotic activities and tireless work for peace have won you great respect and prestige in this country's religious circles, and state and public organizations with many of which you were directly in touch."

In conclusion Dr. Matej Lučan wished Bishop Vladimir good health, happiness, and every suc-

cess in his new and responsible church post.

In his reply speech Bishop Vladimir said: "Deeply esteemed Dr. Matej Lučan, permit me, first of all, to express my profound and sincere gratitude to President Dr. Gustáv Husák, who has honoured me with this distinguished award—the Order of Friendship of the ČSSR. I thank you from all my heart for presenting this award to me.

"Peace and friendship are the two most important categories in relations between individuals and states to which aspire all people of good will, all champions of peace. In our troubled and contradictory time it is the duty of every Christian to unite with others in a common striving for peace, to build on the basis of the Gospel Commandment of love of one's neighbour an ethical atmosphere conducive to the peaceful settlement of all international problems and conflicts, fraternal cooperation among all nations of this planet for the sake of the fulfillment by Man of his mission in the Universe, imposed upon him by the Creator.

"I have every reason to believe that this award is being presented also to the whole plenitude of the Russian Orthodox Church which is constantly increasing her efforts to promote friendship and cooperation between the peoples of the Soviet Union and Czechoslovakia.

"Ten years have passed since the time I was sent to fraternal Czechoslovakia by the Supreme Authority of the Russian Orthodox Church. Over these years Czechoslovakia has become my second homeland. Permit me to assure you, deeply esteemed Dr. Matej Lučan, that I shall continue to do all I can to promote the progress of the traditionally good relations between the Russian Orthodox Church and the

Churches of Czechoslovakia, to promote sincere friendship, mutual understanding and unity in relations between our fraternal peoples."

Bishop Vladimir expressed sincere gratitude to the Czechoslovak President, Dr. Gustáv Husák, and the government of Czechoslovakia for the high award and wished the people of Czechoslovakia continued prosperity, peace and happiness.

The presentation ceremony was attended by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Dr. Vladimir Janku, Director of the Secretariat for Church Affairs at the Federal Government of the ČSSR, and Dr. František Jelinek, Deputy Minister of Culture and Director of the Secretariat for Church Affairs of the Czech Government as well as Soviet Embassy representatives and other officials.

After the ceremony, Dr. Matej Lučan gave a luncheon in honour of Bishop Vladimir which was attended by the participants in the presentation ceremony. In their speeches at the luncheon His Beatitude Metropolitan Dorotej, Dr. Vladimir Janku and Dr. František Jelinek congratulated Bishop Vladimir on the award and expressed good wishes to the Russian Orthodox Church. They expressed the hope for the continued development of manifold good relations between the Churches and the peoples of the two countries.

*Hieromonk FEODOSIJ
of the Russian Church Podvorye in
Karlovy Vary*

40th Anniversary of the Bulgarian Metochion in Moscow

On the Feast of the Miraculous Icon of the Mother of God "The Three-Handed", July 11, 1988, the 40th anniversary of the Bulgarian metochion in Moscow was solemnly marked. With the blessing of His Holiness Patriarch Maksim of Bulgaria, there arrived from Bulgaria for participation in the celebrations a delegation headed by Metropolitan Pankraty of Stara Zagora, Head of the Department of Ecumenical and Peace Activities and International Contacts under the Holy Synod of the Bulgarian Church.

On the eve, All-Night Vigil at the metochion church was led by Bishop Kirill of Stobia, General Secretary of the Holy Synod of the Bulgarian Patriarchate, formerly the dean of the metochion. Among the officiants was Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen. After the Dismissal, Bishop Kirill delivered an address in which he said among other things: "Brotherly unity in Christ is promoted by the metochions in Moscow and Sofia, through their activities kindling the flame of love between our Churches and peoples.... Many clerics of the Bulgarian Orthodox Church, who are now occupying important posts in their own country have served here, as representatives of the Bulgarian Patriarch.... A low bow to you for your prayers and kind memory."

On July 11, Divine Liturgy at the Bulgarian metochion was celebrated by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Chancellor of the Moscow Patriarchate. Concelebrating with him were Metropolitan Pankraty,

and Bishop Kirill assisted by Archimandrite Gavriil, the dean of the metochion; Archimandrite Sergiy, representative of the Trinity-St. Sergiy Lavra; Hieromonk Vitaliy, representative of the Athonite Podvorye in Moscow; Hieromonk Pavel (Bulgarian Orthodox Church), and the clergy of the metochion. The Divine Liturgy was followed by a moleben said before the miraculous icon of the mother of God, in which also took part Metropolitan Pitirim of Volokolamsk and Yuriev and Archimandrite Niphon, representative of the Antiochene Patriarch to the Patriarch of Moscow, Dean of the Antiochene metochion in Moscow. After the moleben "Many Years" was sung, Metropolitan Vladimir congratulated the parishioners on the occasion of the feast and read out the message from His Holiness Patriarch Pimen:

"Venerable archpastors, most honourable Father Archimandrite Gavriil, dean of the Bulgarian metochion in Moscow, beloved fathers, brothers and sisters.

"It gives me great pleasure to greet you on this joyful occasion in the life of the Russian Orthodox Church and in the life of our beloved Sister Church of Bulgaria—the 40th anniversary of the opening of the Bulgarian Church metochion in this holy church.

"I consider very significant the fact that today's festivity is taking place in the jubilee year of the Russian Orthodox Church—the Millennium of the Baptism of Russ.

"Many threads bind our fraternal peoples since ancient days. We are kin by unity of faith, we both belong to the Slavonic peo-

ples, we have common saints in Heaven interceding at the Throne of the Almighty, we draw spiritual food from the same treasure-house—the teachings of the Universal Orthodox Church and the writings of the Holy Fathers.

"The Bulgarian people are close to us in language and traditions; they have helped our ancestors greatly to assimilate the Christian truths and cultural values.

"We received this spiritual heritage from our elder brothers in Christianity, who had adopted the Christian faith through the labours of Sts. Cyril and Methodius, the Enlighteners of the Slavs.

"The Russian people have never forgotten the contribution made by Bulgaria to the development of the religious and cultural life in our country. The genuinely fraternal relations of our two peoples were cemented by the blood shed by our sons and daughters during the liberation war of the Bulgarian nation in the last century and during the freeing of Bulgaria from the fascist yoke in World War II.

"In the last decades, brotherhood has strengthened still more between the Bulgarian and Soviet peoples who, together with the other countries of the socialist commonwealth, are advancing confidently along the road of restructuring of their socio-political and economic system, the road of renewing spiritual life, the road of struggle for peace and deliverance of Europe from nuclear arsenals.

"With gratitude to the Lord we witness to the increase of love in Christ between our Holy Churches. In many ways this was promoted by the recent participation in

the celebrations of the Millennium of the Baptism of Russ by the Primate of the Bulgarian Church, our beloved brother and concelebrant, His Holiness Patriarch Maksim. For many years His Holiness worthily served as the dean of the Bulgarian metochion in Moscow, leaving a good memory in the hearts of the parishioners and of the clergy. And today too His Holiness regards with invariable paternal attention the pastors and flock of this holy church, a visible symbol of the many-centuries-old union of the Russian and Bulgarian Orthodox Churches.

"I express sincere gratitude and cordial appreciation to all who have laboured conscientiously at the Bulgarian metochion in Moscow over the past forty years—the clerics of the Bulgarian and Russian Orthodox Churches, and to all who were concerned for the grandeur of the church and decorum in ecclesiastical life.

"Once again I congratulate the most honourable father dean and the God-loving parishioners on the 40th anniversary and wish you all good health and the help of Heaven in serving God and one's neighbour.

"As a blessing upon your further labour accept this most holy icon of the Blessed Virgin."

Then Metropolitan Pankratiy delivered an address:

"We are celebrating this blessed jubilee," he said among other things, "the forty years of existence of the Bulgarian Church metochion in the white-stone and peace-loving Moscow, the capital of your great country. This bright jubilee gives us a chance to see how communion and cooperation between our Holy Churches grew spiritually and strengthened in prayer and love; how the unchanging age-old friendship between our peoples and countries was consolidated by the selfless heroism of the sons of Mother Russia, who shed their blood and laid their bones on the battle-fields in the Bulgarian land enslaved by the Osmali.

"With a feeling of deep gratitude I prayerfully wish His Holi-



Moleben in the church of the Bulgarian metochion on the 40th anniversary of its establishment conducted by metropolitans Vladimir of Rostov and Novocherkassk, Pankratiy of Stara Zagora, Pitirim of Volokolamsk and Yuriev and Bishop Kirill of Stobia, assisted by the dean, Archimandrite Gavriil, clergy of the metochion and guests in holy orders

ness Patriarch Pimen of Moscow and All Russia, the holy hierarchs, and the God-loving Plenitude, the inexhaustible help of God, so that the ecclesio-patriotic efforts of the Orthodox Plenitude of the Holy Russian Orthodox Church may yield good fruit beneficent for the Church and Motherland."

On the instruction of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church, Metropolitan Pankratiy presented the awards for the labours to improve the metochion and for diligent ecclesio-patriotic service: to the dean, Archimandrite Gavriil—the Order of Sts. Cyril and Methodius; to archpriests—Valentin Radugin and Gennadiy Borozdin as well as the churchwarden of the metochion, I. Porkhachov—the Order of St. Ioann of Rila. Vladyka Pankratiy congratulated cordially the recipients of the high awards and prayerfully wished them good health and to continue their zealous and successful service to the glory of God.

"I pray fervently to the Giver of all good things and to His Most Pure Mother," the Bulgarian hierarch said in conclusion, "that They may protect this holy church so that its fruitful service may continue ceaselessly for the sake of maintaining cordial communion between our two Holy Churches—the Russian and Bulgarian, for ever."

In his response Archimandrite Gavriil, the dean of the metochion, thanked Their Holinesses the Patriarchs of the two Sister Churches for their blessing upon the feast, as well as all those who had taken part in the services and everyone present. He said further: "This year we are marking two great jubilees—the Millennium of the Baptism of Russ and the 1125th anniversary of Slavonic literature and enlightenment. There is an unbreakable bond between these two dates which has grown into the living bond between the two Churches—Bulgarian and Russian. After one thousand years we can say with confidence that our

relationship has been enriched with the wisdom of many-centuries-old experience, but has preserved the freshness of purity, it has preserved and increased God's gift of love.

"Forty years ago, on July 17, 1948, with the blessing of His Holiness Patriarch Aleksiy of Moscow and All Russia of blessed memory, Metropolitan Nikolai of Krutitsy and Kolomna handed over the Church of the Dormition of the Mother of God at Gonchary to the Bulgarian Church delegation to open in it the metochion of the Bulgarian Orthodox Church. In his address, Metropolitan Nikolai noted that this church would serve as a living link between the two kindred Churches.

"Much has been written about the history of the metochion, therefore I shall dwell only on one point: exactly how the Bulgarian metochion in Moscow has been serving as a living link between our Sister Churches.

"The metochion in Moscow is a parish which is spiritually guided by the First Bishop of the Bulgarian Church, whose representative is the dean. And here is the living root of the link; a priest of the Bulgarian Church is the spiritual pastor of the children of the Russian Church. We all communicate from the One Cup in the Holy and Most Pure Mysteries of Christ, we pray all together during the Holy Eucharist, all together we

pass, in prayer and labour, through the spiritual cycle of the annual ecclesiastical feasts.

"We celebrate together the feasts of Russian and Bulgarian saints and this unites us. We celebrate the name-days of our Patriarchs and pray for their health; we pray for the repose of the souls of Russian and Bulgarian warriors, who fell on the battlefields for our countries; we pray together for our departed. In this metochion, united as one are the hearts of Russians and Bulgars and this is the living link between our Churches and peoples.

"In conclusion I would like to adduce excerpts from the farewell address of a former dean of the metochion, now His Holiness Patriarch Maksim of Bulgaria:

"Throughout her entire history, the Russian Church has been a mighty bulwark of Holy Orthodoxy, and today too she is a true treasurehouse and steadfast protector of the salvatory patristic Orthodox faith... Faith is accompanied by piety. Russian piety is well known. How many are the saints glorious in spiritual asceticism, how numerous the holy relics and shrines, how many the lavras and monasteries, churches, and chapels in the land of Russia, and how innumerable the pilgrimages to holy places!...

"I thank with all my heart the Russian Orthodox Church which received me as one of her

own children and fed me abundantly with her rich spiritual food during ministry at the metochion....

"May God bless the grace-filled love existing from the very beginning between our Sister Churches and may it abide for ever. And may the strong friendship between our fraternal peoples abide for ever as a pledge for the common cause of peace the world over" (*JMP*, 1956, No. 1, pp. 22-23).

After the festal divine service, a dinner was given at the Praga Restaurant with the blessing of Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR. Among the guests at the dinner were Bishop Feofan of Kashira, Deputy Head of the DECR, and Archimandrite Innokentiy, Deputy Head of the Publishing Department of the Moscow Patriarchate. From the Council for Religious Affairs at the USSR Council of Ministers the dinner was attended by G. Mikhailov and N. Pominov, as well as the First Secretary of the Bulgarian Embassy in Moscow and the head of the consular department, Georgi Ponev.

The dinner passed in a warm and friendly atmosphere.

*Archimandrite GAVRIL,
Representative of the Patriarch of Bulgaria
to the Patriarch of Moscow,
dean of the Bulgarian metochion*

On the Islands of Hellas

A Russian Orthodox Church delegation was on a visit to Greece from July 8 to 18, 1988, at the invitation of Metropolitan Nektarios of Kalymnos, Leros and Astypalaia (Constantinople Patriarchate) and attended celebrations to mark the elevation of one of the dioceses of the Constantinople Patriarchate on the Dodecanese islands to the dignity of a metropolitanate. The diocese includes three islands: Kalymnos, Leros and Astypalaia which fall under the jurisdiction of Metropolitan Nektarios.

The delegation included Metropolitan Sergiy of Odessa and Kherson (head of the delegation); Archpriest Viktor Petlyuchenko, teacher at the Odessa Theological Seminary; Hieromonk Daniil, postgraduate

of the Theological Faculty of Thessalonica University, and Protodeacon Nikolai Pritula of the Odessa Diocese. Joining the Russian Orthodox Church delegation on her visit was Archimandrite Theodoros, Exarch of the Patriarch of Alexandria to the Patriarch of Moscow.

On their arrival at the Athens airport Metropolitan Sergiy and members of the delegation were cordially welcomed by representatives of the Church of Hellas. Late in the evening the group reached the Penteli Monastery near Athens where they were solemnly welcomed by the brethren. On the following day the group acquainted itself with church life in the Greek capital. They visited the Annunciation

Cathedral and venerated at the shrine of St. Gregory V, Patriarch of Constantinople and Hieromartyr, and St. Philotheos of Athens the Martyr. After that they visited the Petraki Monastery with residence of the Holy Synod of the Church of Hellas and one of the oldest churches—the 11th-century Church of the Presentation of the Blessed Virgin in the Temple which is now a university church. Metropolitan Sergiy led an evening service in the Transfiguration Ntaou Penteli Convent built in the 11th century. After the service the Russian Church representatives had a meeting with the nuns and Hegumenia Styliana II. Metropolitan Sergiy spoke of convents functioning in the Soviet Union and called on the sisters to increase their prayers for the Orthodox unity and for the peace and well-being of our Churches and peoples. On the following day, Sunday, July 10, Metropolitan Sergiy celebrated Divine Liturgy at the Dormition Church of the Penteli Monastery, assisted by other members of the delegation and the brethren. Addressing the monks, he thanked them for the cordial welcome and Christian love. He described the millennial celebrations of the Russian Orthodox Church and the process of renewal embracing all aspects of life of Soviet society. He said: "We live at a time when none should stand aside from the work of promoting international peace, for the threat of nuclear catastrophe hangs over the whole world. All honest people and the Church must pool their efforts to preserve world peace. We are united in serving the cause of peace. May God bless our countries and Churches in their service of peace."

After the service Metropolitan Sergiy had a meeting and brotherly talk in the throne hall of the monastery with His Beatitude Patriarch Diodoros I of Jerusalem and Bishop Timotheos. The meeting was attended by Metropolitan Nikodemos of Patras (Church of Hellas) and Bishop Ioakim of Tamiathis (Alexandrian Patriarchate). During his stay in Athens Metropolitan Sergiy also had meetings with Metropolitan Peter of Aksum (Alexandrian Patriarchate) and Metropolitan Chrysostomos of Peristerion who is the head of the Centre for Inter-Orthodox Relations of the Church of Hellas.

Great attention was shown to the Russian Orthodox representatives by Archimandrite Damaskinos, Secretary of the Holy Synod and personal representative of His Beatitude Archbishop Seraphim of Athens and All Hellas, Protopresbyter Stephanos Abramidis, Secretary of the Holy Synod Commission for Inter-Church Relations, and Archimandrite Ilarionos, representative of the Hegumen of the Penteli Monastery, Bishop Chrysostomos of Dodona who was on a visit to Moscow at the time.

On July 10 in the evening the guests of the Kalymnos Diocese—representatives of the Alexandrian, Russian, Romanian, Cypriot and Greek Orthodox Churches arrived on the Island of Kalymnos. They were given a solemn welcome by Metropolitan Nektarios, clerics, and residents of the island. On the following day His Beatitude Pope and Patriarch of Alexandria and All

Africa, Parthenios III, assisted by hierarchs of many Orthodox Churches, celebrated Divine Liturgy in the Church of the Theotokos.

After the service, the participants in the celebration gathered in the reception hall for a ceremony at which the historic Tomos of the Patriarch of Constantinople on the elevation of the Kalymnos Diocese to the dignity of a metropolitanate was read out. A report on the history of the diocese was presented by the rector of the Church of the Most Pure and Most Blessed Virgin, Protopresbyter Georgios Charamandas.

In the evening, there was an official opening of the celebrations with the participation of local authorities. Speeches were made by Metropolitan Gabriel of Kolonia (Constantinople Patriarchate), His Beatitude the Pope and Patriarch of Alexandria, Parthenios III, Metropolitan Sergiy of Odessa and Kherson, Archbishop Adrian, Exarch of the Patriarch of Romania to Central Europe, Metropolitan Chrysostomos of Kition (Church of Cyprus) and Metropolitan Nikolaos of Karpenision (Church of Hellas).

The participants in the celebration were greeted by the government representative on the island—the eparchos and representative of the governor of the island, Michael Zairis. The programme of the festival that lasted for several days included concerts of folk music, national songs and dances, formal receptions, lectures and visits to churches and cloisters.

Members of the Russian Orthodox delegation visited three cloisters: of the Annunciation, of the Ascension and of St. Catherine the Great Martyr. They also visited two orphanages—"The House of Friendship" and "The House of Charity". In the church of St. Panteleimon's Monastery, Metropolitan Sergiy conducted Vespers dedicated to the protection of peace at which he delivered a sermon. He said: "We, in the Russian Orthodox Church, preserve the oral tradition according to which St. Andrew the Apostle visited our land to preach the gospel. We also know that there were Christian dioceses in Taurica where Christianity was introduced by Byzantine Greeks. Therefore we are grateful to your forefathers who preached the gospel in our land."

After the service, Archpriest Prof. Georgios Metalinós, lecturer at the University of Athens, made a report on the theme "Orthodoxy in the Struggle for Peace Today". During the celebrations, the guests also attended a meeting at which they heard reports by Prof. S. Papandopoulos of the University of Athens entitled "Present-Day Saint, St. Sabbas of Kalymnos, and Certain Problems of Canonization of Saints", and by Prof. Th. Zissis of the University of Thessalonica "The Importance of the Voice of the Holy Fathers Sounding at the Present Epoch".

On July 14, the participants in the celebrations arrived on the island of Astypalaia, while the Russian Orthodox Church delegation went to Patmos accompanied by Archimandrite Isidoros, Patriarchal Exarch to the island and dean of the famous Monastery of the Apostle and Evangelist St. John the Divine. Metropolitan Sergiy and his party visited a fortress

monastery located on the highest point of the island, the Cave of the Apocalypse with markings showing where the apostle dictated the Book of the Revelation to his disciple Prochorus. The cave is at the foot of a mountain with a steep flight of steps leading to the top, and near the cave there is an ancient Church of the Apocalypse. Then the guests visited the Convent of the Annunciation, where they were welcomed by a priest who spoke Russian and among whose nuns there was one of the Russian extraction. Metropolitan Sergiy bestowed a blessing on the nuns led by Hegumenia Magdalina and presented to each of them medallions made in the workshops of the Russian Orthodox Church.

In the Monastery of St. John the Divine, the Russian Orthodox representatives had a meeting with the brethren. On the occasion of the 900th anniversary of the Patmos monastery, its dean, Archimandrite Isidoros presented to Metropolitan Sergiy a commemorative panagia with an image of St. John the Divine. Members of the delegation received commemorative medals marking the 900th anniversary of the Patmos cloister which was to be marked in the autumn of 1988.

At the main cloister of Patmos the delegation was shown the library containing thousands of manuscripts and tens of thousands of books on theological subjects. Archimandrite Isidoros pointed out that the library was being used by members of the scientific community and of Orthodox Churches from many countries.

There were also celebrations at Leros. After Vespers in the cathedral church with the participation of

the hierarchs and a festal procession with the bearing of an icon of St. Marina, a locally venerated saint, there was a solemn meeting at which the hierarchs attending the celebrations, including Metropolitan Sergiy, were decorated with the Order of the Kalymnos Diocese.

On July 17, the Russian Church delegation visited Rhodes where they saw historical monuments and acquainted themselves with church life.

In the evening, when the delegation returned to the Penteli Monastery, Metropolitan Sergiy of Odessa and Kherson was visited by Archimandrite Damaskinos, Secretary of the Holy Synod of the Church of Hellas, who conveyed to him greetings and good wishes from the Primate of the Greek Church, His Beatitude Archbishop Seraphim. Metropolitan Sergiy thanked Archbishop Seraphim for the cordial hospitality shown to the Russian Orthodox Church representatives.

The visit to the islands of Hellas and the participation in the church celebrations made a most favourable impression upon the members of the delegation and strengthened confidence in the need to consolidate in every way the unity of Holy Orthodoxy, to develop the Orthodox traditions of sobornost and fraternal communion in Christ—the Founder of our Church whose children we must all be in daily life.

We trust that the visit had also served to promote the cause of mutual trust between the peoples of Greece and the Soviet Union and the cause of peace on our planet.

Archpriest VIKTOR PETLYUCHENKO

110th Anniversary of Bulgaria's Liberation from the Ottoman Yoke

On March 2, 1988, there was a meeting at the Publishing Department of the Moscow Patriarchate to mark the 110th anniversary of the liberation of Bulgaria from the Ottoman yoke. A brief opening speech was made by the Head of the Publishing Department, Metropolitan Pitirim of Volokolamsk and Yuriev. The main report was presented by Archimandrite Gavriil, dean of the Bulgarian metochion.

Archimandrite Gavriil noted Metropolitan Pitirim's fraternal feelings for the Bulgarian Church and thanked him for hosting the meeting.

Tracing Bulgaria's historical destiny, the speaker recalled the Bible story of the righteous Job. During the Ottoman domination there was practically no population growth in Bulgaria, even despite a sufficiently high birthrate, because of a deliberate policy of genocide conducted by the invaders. The struggle for national liberation reached its climax during the historic uprising in April 1876 which was brutally suppressed. The Bulgarian Orthodox Church supported the uprising and helped to prepare it. The Russian public reacted strongly to these developments, and a large number of Russian volunteers took part in the war with Turkey of 1877-1878. The Russian Orthodox Church on her part raised several million roubles in relief for the brother Slavs. During the war thousands of Bulgarians fought shoulder to shoulder with the Russian soldiers. The bigger and better armed Turkish army could not resist the power of the spirit and sacrificial Christian love of the Russian soldiers for whom laying their lives for the liberation

of their Christian brothers was winning the crown of martyrdom. The Treaty of San Stefano, signed on March 3, 1878, sealed the liberation of Bulgaria. In conclusion, Archimandrite Gavriil, stressed that the love and gratitude with which the people of Bulgaria greeted their liberators 110 years ago are still alive today. He proclaimed memory eternal to all those who had given their lives for Bulgaria's freedom.

After the report the participants saw Bulgarian films and then the choir of the Bulgarian metochion sang church hymns by Bulgarian and Russian composers. The reception given by Metropolitan Pitirim in honour of his guests took place in a particularly friendly and cordial atmosphere.

* * *

On March 28, there was a meeting to mark the 110th anniversary of the liberation of Bulgaria from the Ottoman yoke at the Moscow theological schools. The assembly hall was filled to capacity with members of the faculty and students of the academy, seminary and the precentorial school. The opening speech was made by the MTA First Pro-rector, Archimandrite Evlogiy (now father superior of the Optina Hermitage). He was followed by the dean of the Bulgarian metochion, Archimandrite Gavriil. Then MTS students Igor Agapov and Mikhail Mikhal recited short stories and poetry. The Bulgarian metochion choir sang a selection of hymns.

The function took place in an atmosphere of fraternal friendship.

Archimandrite GAVRIIL

VISIT TO ROME

From November 16 to 25, 1988, the Head of the Education Committee, Rector of the Moscow Theological Academy and Seminary, Archbishop Prof. Aleksandr of Dmitrov, and Pro-rector of the MTA & S for Studies, Prof. M. Ivanov, visited Rome in order to acquaint themselves with the system of theological education of the Roman Catholic Church. They visited the Gregorian University, the Eastern and Biblical institutes where they had meetings and discussions with management and faculty members. The discussions covered the structure of Catholic theological schools, the functioning of various faculties, curricula and specialization of students, theological research and publication of scholarly works. Particular attention was given to specific methods of instruction for students from other countries and Churches. The two sides also discussed the possibilities of and problems associated with sending to these schools students from the Russian Orthodox Church. The Catholic side was interested in opportunities for visits to the Soviet Union of professors and students of Catholic schools for research work, including studies at Soviet libraries and archives. Archbishop Prof. Aleksandr and Prof. M. Ivanov saw auditoriums and libraries of Catholic colleges and were showed their publications.

The representatives of the Moscow theological schools were received on two occasions by the Chairman of the Secretariat for Promoting Christian Unity, Johannes Cardinal Willebrands. They discussed problems of the theological education, church life and Christian social service. Cardinal Willebrands recalled with pleasure his participation in the recent millennium celebrations in the USSR and cordially thanked the Supreme Authority of the Russian Orthodox Church for the hospitality. He stressed his particular interest in the process of democratization of life in the Soviet Union and positive changes in Church-State relations. The discussions with the Cardinal covered a range of vital tasks the Russian Church is faced with today, including catechization, development of church publications, spiritual assistance to young people entering upon the road of religious quests. The two sides also touched upon the international situation, and Johannes Cardinal Willebrands and Archbishop Aleksandr expressed their hopes for an early peace settlement in Afghanistan.

In his concluding remarks during the second meeting Johannes Cardinal Willebrands stressed the importance of the all-European Christian cultural heritage

for bringing together people and nations, its role in building the foundation of a united Europe.

On November 24, their last day in Rome, Archbishop Prof. Aleksandr and Prof. M. Ivanov had an audience with His Holiness Pope John Paul II. Addressing His Holiness, Archbishop Aleksandr expressed cordial gratitude for the hospitality accorded the Russian Orthodox Church delegation on its visit to Rome with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia. He also informed the Pope of the positive changes in Church-State relations in the Soviet Union, mentioning plans for the opening of several new theological seminaries and for expanding the scale of church publications.

His Holiness on his part showed keen interest in the results of the delegation's visit to Rome. He gave a positive assessment of perestroika and renewal in the life of Soviet society, and said he was in favour of further development of the fraternal relations between the Roman Catholic and Russian Orthodox Churches.

Archbishop Aleksandr conveyed to the Pope a gift from His Holiness Patriarch Pimen of Moscow and All Russia—a bronze copy of the Monument to St. Vladimir in Kiev and commemorative gifts and publications devoted to the Millennium of the Baptism of Russ, the 300th anniversary of the Moscow Theological Academy and the 650th anniversary of the Trinity-St. Sergiy Lavra. The Pontif presented to Archbishop Aleksandr a pectoral cross and a commemorative medal to Prof. M. Ivanov.

During their stay in Rome the Russian Orthodox Church representatives had meetings with the Secretary of the Secretariat for Promoting Christian Unity, Fr. Pierre Duprey and members of the "Ecumenical Society of the Blessed Virgin Mary" and visited the catacombs, ancient churches and the Vatican Museum.

On November 25 the delegation returned to Moscow.

Prof. M. IVANOV

International Symposium in Bergamo in Memory of Father Pavel Florensky

From January 10 to 14, 1988, there was an international symposium in the University of Bergamo, Italy, on the theme "Pavel Florensky and the Culture of His Time". It was organized on the initiative of Prof. Nina Kaukhchishvili, head of the Russian Chair of the university's Institute for Slavonic Studies. The symposium was attended by nearly forty scholars from France, FRG, Hungary, Italy, Poland, Switzerland, USA, USSR and Yugoslavia. A 14-strong Soviet delegation included 3 representatives from the USSR Academy of Sciences, 2 from the Ministry of Higher Education, 6 from the Union of Soviet Writers and 3 from the Moscow Patriarchate.

The Moscow Patriarchate representatives included Bishop Anatoly of Ufa and Sterlitamak, Archpriest Vasily Stroganov, Editor of *The Moscow Church Herald* and teacher at the MTA, and Hieromonk Innokenty of the Department of External Church Relations.

At the opening ceremony on the evening of January 10, the participants were cordially greeted by Prof. N. Kaukhchishvili, who spoke of the multifaceted personality of Fr. Pavel Florensky and his interest in world art. In his speech, Bishop Anatoly thanked Prof. Kaukhchishvili and other organizers of the symposium on behalf of the participants. Noting the growing interest in Fr. Pavel Florensky and his works, he stressed that for the Russian Orthodox Church he remains, first and foremost, a theologian and priest. After that the Moscow Patriarchate delegation, joined by other Orthodox participants, sang hymns of the lity for Fr. Pavel.

Speeches were also delivered by Deputy Director of the Institute of World Literature of the USSR Academy of Sciences, P. Palievsky, Prof. B. Uspensky of the Department of Philology of Moscow State University, Corresponding Member of the USSR Academy of Sciences S. Averintsev, and Fr. Pavel's grandson, Prof. P. Florensky of the Moscow State Institute of Oil and Gas.

S. Averintsev pointed out in his address that the symposium commemorating Father Pavel Florensky was being held in the year of the Millennium of the Baptism of Russ. He recalled the well-known chronicle passage describing the selection of faith by Prince Vladimir, stressing that the episode has no parallel in the literature of other Christian nations. The beauty of Santa Sophia in Constantinople and of Christian worship revealed to the envoys of the prince the presence of God therein. This beauty was the decisive argument in favour of the truth and became a permanent feature of the Russian spiritual tradition. This accounts for its exceptional confidence in beauty as an argument, and its particularly demanding attitude to beauty. In the process of its development early Russian culture produced no scholasticism or discursive form of theology, evolving instead the icon as a form of thought. Father Pavel Florensky spoke of Rublev's "Trinity" as an argument "proving" the existence of God. At the start of the 20th century, when the early Russian icon was discovered as an aesthetic phenomenon, Father Pavel repeated in his paradox the logic of Prince Vladimir and his envoys.

The speaker ended by saying that "the time of a great anamnesis has come. On the way to this anamnesis we cannot bypass Florensky."

P. Florensky concentrated in his report on the personal character of Father Pavel. He stressed Father Pavel's wide range of interests which, however, were combined with an amazingly harmonious personality.

The morning session of January 11 was addressed by the university rector, Prof. Pietro Ferri, following which P. Florensky continued his presentation, concentrating on Father Pavel's scholarly ideas as reflected in his correspondence in 1933-1937.

The participants heard a total of 34 reports covering various aspects of the outlook and creative work of Fr. Pavel.

In a report entitled "Father Pavel Florensky's World Outlook and Modern Times" Bishop Anatoly dwelled on the gnoseology of this Orthodox thinker. As Florensky saw it, the flaw of gnoseology consisted in separating the subject and the object of knowledge. The goal of knowledge is but a single act in which the subject is associated with the Truth. Thus, theology became the optical focal point of his world outlook. "The Truth is the Church", her knowledge passing through personal religious experience—such was Florensky's philosophical message.

A report entitled "V. Rozanov and P. Florensky" was presented by P. Palievsky. He dwelled on "the acute, timely and still unresolved" problem of the relationship between the two Russian philosophers. Florensky came to have particular importance for Rozanov during the last few months of his life, when he moved to Sergiev Posad and Father Pavel became an authority to whom he resorted at decisive moments in life. The speaker cited a little known letter by Fr. Pavel to M. Nesterov describing the last days of life of Rozanov and his funeral in January 1919.

Several reports discussed Fr. Pavel's contribution to the theory of art, including those by J. Bowlt (University of Texas, USA) entitled "Makovets and Florensky", N. Misler (Naples, Italy) "P. A. Florensky, a historian and theorist of art", J. Lendsay Opie (Aquila, Italy) "The *Iconostasis* of Florensky and its context", G. Ruza (Budapest, Hungary) "The theory of perspective of P. A. Florensky and E. Panofsky".

The symposiasts heard and then discussed with great interest a report by Prof. A. Shishkin of the University of Salerno, Italy, "Pavel Florensky, Vyacheslav Ivanov and Realism".

The two thinkers shared a common concept of consubstantiality. Upheld in the bitter controversy at the First Ecumenical Council and the subsequent defence of the Nicene Creed, it provided the starting point for new laws of thinking. The speaker compared the ideas expressed in the *Iconostasis* of Father Pavel Florensky (1921-1922) and the dialogue that took place between Ivanov and Altman in Baku in 1921.

According to Florensky, a window is such when there is light behind it; and a symbol is such when there is reality behind it. According to Ivanov, consubstantiality is image (symbol) which equals realism; while "made in the image of" is allegory which equals romanticism. Therefrom Fr. Pavel's proximity to the Russian symbolists which had been noted a long time ago. Back in 1919, and anticipating the ideas expressed in Florensky's *Iconostasis*, Ivanov

wrote that the goal of symbolic art is "to give substance to things invisible". For Ivanov romanticism and realism were not mere names for two schools of art, but ontological concepts: the ancient serpent who seduced Adam was a romantic, and Christ, consubstantial with the Father, is a realist. This stand determined the common attitude of the two thinkers to the art of Aleksandr Blok. A. Shishkin suggested that the famous terminological triad of the *Iconostasis* image-face-mask (guise) was originally formulated by Ivanov. The poet and the theologian shared a profound inner proximity. It was suggested that Ivanov's poem *Man* be published with comments by Florensky. It is also interesting to note that in 1921 Ivanov was the first to compare Father Pavel with Leonardo da Vinci.

A report by Archpriest Vasily Stroganov discussed an unpublished work by Father Pavel *Thought and Language*.

In Russian philosophy, the problem of the language was addressed by three thinkers—Father Pavel Florensky, Father Sergiy Bulgakov and A. Losev. Their philosophy of language was evolved in response to the fact that gnoseology did not deal with the philosophy of language, and linguistics did not deal with the problems of gnoseology. Florensky's philosophy of language, like his view of the world, is based on the ontological concepts of essence and energy. He emphasized the real unity between the one who learns and the object of learning (cognition). Ontological categories were transferred into gnoseology: essence-energy-cognition (symbol). Therefore words are "a connection between the learner and the object of learning", "a bridge between 'Ego' and 'non-Ego'".

Several other reports also dealt with the problem of language and symbols in the works of Father Pavel Florensky. Of particular interest among them was a report by Ferenz Hidass, a Franciscan monk and teacher of Russian at the Budapest Gymnasium. It was entitled "Notes to Florensky's lecture 'On the Name of God'".

The speaker drew two conclusions of importance for the history of Russian theological thought: (1) Florensky's 'ονομαλατρεία' was an ardent proponent of a continuation of the hesychast tradition in Orthodox theology; (2) the controversy concerning this philosophy among Russian churchmen in 1912-1913 did not involve any fundamental aspects of Orthodox dogmata.

I. Rodnyanskaya (*Novy Mir* journal, Moscow) presented a report entitled "P. Florensky and S. Bulgakov—on the Philosophy of Friendship". Using both well-known and unpublished archive materials, she traced the great friendship that linked the two Russian philosophers and theologians of the 20th century.

Several reports discussed the philosophical views of Father Pavel Florensky in the context of Russian and world philosophy: S. Averintsev—"P. Florensky and Antiquity", N. Struve (Paris, France)—"Florensky and Khomyakov", N. Kaukhchishvili—"P. Florensky—*maitre à penser*", L. Wenzler (Freiburg, FRG)—"Integral and Subversive Thought of V. Solovyev", T. Magyarody (Debrecen, Hungary)—"Concept of memory in the philosophy of Florensky", P. Florensky—"Pneumatosphere of P. Florensky in the light of the concept of the noosphere of V. I. Vernadsky", Father Robert Slesinski, S. J. (New York, USA)—"Florensky's Metaphysics of universal unity and his world outlook".

S. Demidov, a researcher at the Moscow Institute of the History of Natural Science and Technology of the USSR Academy of Sciences presented a report entitled "P. Florensky and the Beginning of the Moscow School of the

Theory of Functions", in which he praised Fr. Pavel as a brilliant mathematician.

The prominent Serbian specialist in Russian studies M. Jovanović (Belgrade, Yugoslavia) presented a report on Florensky's *The Pillar and Ground of the Truth* in which he traced some of the sources of one of the most famous of Fr. Pavel's works. He drew particular attention to the thoughts and quotations from St. Augustine used in this work, stressing that St. Augustine's *Confessions* is close to Florensky's work with respect to certain literary devices and the goal of constructing a theodicy.

In a report entitled "Fr. Pavel Florensky and His Contribution to the Progress of the Theological Thought of the Orthodox Church" Hieromonk Innokentiy discussed the theology of Fr. Pavel. He pointed out that in his theological studies Fr. Pavel continued and developed on a new qualitative level the patristic tradition, the essence of which is to provide an adequate expression, in the philosophical language of the time, of witness to God glorified in the Trinity, to salvation, accomplished by the Only-Begotten Son of God, our Lord Jesus Christ, and to His Church wherein those who believe in Him receive the fruits of this salvation, united in love and forming the Body of Christ. The speaker pointed out that *Fr. PAVEL* did this better than any other Orthodox theologian of the last and this century.

In Florensky's theology the dogma of the Holy Trinity acquires its patristic soteriological significance. Through the development and philosophical reassessment of the ideas of his predecessors (above all V. Solovyev), Florensky makes it a reliable foundation of Orthodox anthropology and ecclesiology.

On January 13, there was an ecumenical prayer service in the Bergamo Cathedral of Santa Maggiore during which Bishop Anatoly read the gospel lesson and addressed the congregation.

On January 14 the Russian Orthodox Church delegation had a meeting with the management and students of the Bergamo Diocesan Seminary named after Pope John XXIII, where the delegation was accommodated during the symposium. In reply to a request by the rector, Bishop Anatoliy exhorted the students on the goal of pastoral ministry.

The final session of the symposium endorsed a proposal by N. Kaukhchishvili to hold another international meeting on the legacy of Fr. Pavel Florensky in Bergamo in 1990.

Hegumen INNOKENTY

The Church and Philanthropy

Reflections at the Beginning of the Path

The past year saw the revival of the philanthropic service of the Russian Orthodox Church. For the first time after a long break,* clergy and believers were granted the possibility to help orphans and cripples, relieve the sufferings of the sick and support the needy on behalf of the Church. In Moscow and Voronezh, Leningrad and Khabarovsk, in many other towns and villages of this country Orthodox Christians evinced a desire to work without pay at hospitals and homes for children and the aged. Representatives of the Moscow Patriarchate have joined the leading bodies of the Soviet Children's Fund and the Soviet Charity and Health Fund.

Christians' willingness to take part in the programme of good works and the first concrete instances of their participation have met with the unqualified approval of the Soviet public and the mass media. There has been a broad positive reaction to the first results of this work. However, the newspaper articles and television reports, full of thanks to the believers, for a time obscured the problems that confront the Orthodox community in its social service.

There are quite a few such problems. Many parishioners who had taken up charitable work on the spur of the moment, abandoned it within a month or two. Some of them, especially young people, proved to be unprepared psychologically to the sight of the sufferings of the gravely sick and the dying. The dispersion of believers in the parishes and lack of contact with the local clergy also have a negative effect. The inertia of the stagnation period is still there. The Church's estrangement from public life, the

blame for which was not hers, resulted in believers adopting a guarded attitude towards society. Today, when the conditions for public activity by Christians are favourable, many of us are not ready for it morally.

What forms does charitable work take in the parishes of our Church? What makes priests and believers give their time to helping those suffering? How does physical help combine with spiritual, pastoral help? How are problems handled?

In search of answers to these questions our correspondent visited the Church of St. Nicholas in Kuznetsy (Moscow). The parishioners here have displayed enthusiasm in helping the staff of the neurological department at Moscow's Clinical Hospital No. 15. Archpriest Vladimir Rozhkov, the rector of the church, is a frequent visitor at the hospital. He directs the believers' work, gives spiritual help to patients, acts as confessor and administers Holy Communion to them. His inspired sermons, his creative approach in promoting parochial life and his search for new forms of cooperation with the faithful have earned Father Vladimir the respect of Moscow Christians.

I asked the rector to tell me about his parishioners' part in caring for the sick. He said:

"About two months ago we met with the hospital administration and agreed on the forms of cooperation. We were given a very warm reception. The doctors' and nurses' faces always express approval, friendliness, sympathy.

"Basically, we concern ourselves with the grave cases, patients confined to their beds. We give particular attention to solitary people, those not visited either by relatives or friends.

"People of different ages take part in our work. For instance, there is a very active group of young men and women. Interestingly, after the hospital was visited by young believers many patients expressed the desire to receive Holy Communion, wear a

pectoral cross, have small icons and memorize prayers. Some of the nurses too wished to receive Holy Communion. On one of his visits, Father Aleksandr Saltykov, lecturer of the Moscow Theological Academy and one of our activists, administered Holy Communion to seventeen people. True, some are ill-prepared to receive it. They must not have done it for a long time.

"The first conclusion I have drawn from our work is this: We must constantly encourage our parishioners in their charitable activities—the initial impulse may be ill-judged and short-lived... For example, about half of the forty people who volunteered for hospital work have dropped out. To prevent such things happening, we must rally the parishioners. Collective tours of holy places, joint viewings of Church films and just friendly meetings and conversations are useful here... Meeting each other will help us to learn more about, and better understand, each other.

"We must also give more attention to our parochial activists. We must have more trust in them and allow them to shoulder part of Church work. Above all, they need to be given broader access to ecclesiastical literature, and here the establishment of parochial libraries might be useful. Most priests are exceedingly hard worked, so lay activists could, to the extent of their knowledge and spiritual experience, help them in their pastoral activities.

"However, there is a prejudice against clergymen communicating with believers outside the church. We do not know our flock well enough, we are estranged from it. Only when we bridge the gap and put an end to this estrangement, only when we rally our communities, can we seriously hope for success in our social service.

"The care of the sick' calls for organization. It is essential that our volunteers and patients should know each other, so every volunteer group

* The April 8, 1929, decision of the All-Russian Central Executive Committee and the Council of People's Commissars on Religious Units prohibits philanthropy by religious communities (see Karmanny slovar ateista [Atheist's Manual]. Moscow Politizdat Publishers, 1986).



Archpriest Vladimir Rozhkov

must be permanently assigned to a certain task. And of course we must not divide the ailing into believers and non-believers, we must serve everybody in the name of our faith.

"Experience in charity, which we lack so badly now, is being accumulated by each parish in isolation. What we need is meetings to exchange ideas and discuss new forms of work.

"Some parishes confine their work at hospitals to the performance of sacraments and rites. It seems to me, however, that this is not what is expected of us. We must begin with the hardest chores—with nursing and help to the junior medical staff. The result will be trust in believers and a desire to take part in the liturgical life of the Church. Pastoral work and the concrete works of charity must go hand in hand.

"The sight of a priest beside a sickbed must cease to be something unusual. The more frequently a black cassock turns up among the white smocks, the less guarded people's reaction and the sooner they get used to it."

I thanked Father Vladimir for the interview and set out for the hospital. It took me more than an hour to get from St. Nicholas's Church, situated in a busy downtown area of Moscow, to my destination, far in the

outskirts. The modern hospital buildings, towering over the residential quarters, gave no indication of the human plight concealed within their walls. But once I entered the ward, I immediately became aware of the hospital atmosphere, the atmosphere of pain and suffering.

The people here have had a stroke. Some are unconscious, some walk with difficulty, some must be fed and otherwise looked after, some have memory disturbances.

I introduce myself. On hearing that I want to write a report on believers' hospital work, patients begin speaking about their new friends, the parishioners. They ask me about Easter and Christmas, about prayer... Starved for communication, they are glad to talk to me, and I, forgetting my immediate task, start tell them about the celebration of the Millennium of the Baptism of Russ.

A woman of about sixty enters the ward. She holds a book. She tells me she is a parishioner of St. Nicholas's Church. Before she proceeds to read the Lives of Saints to the patients, I ask her what has led her to the hospital.

"With the blessing of Father Vladimir, I am here to help the sick. I change the linen, launder the napkins, recite prayers on patients' request. Both patients and doctors are very nice. I believe we must help people every minute."

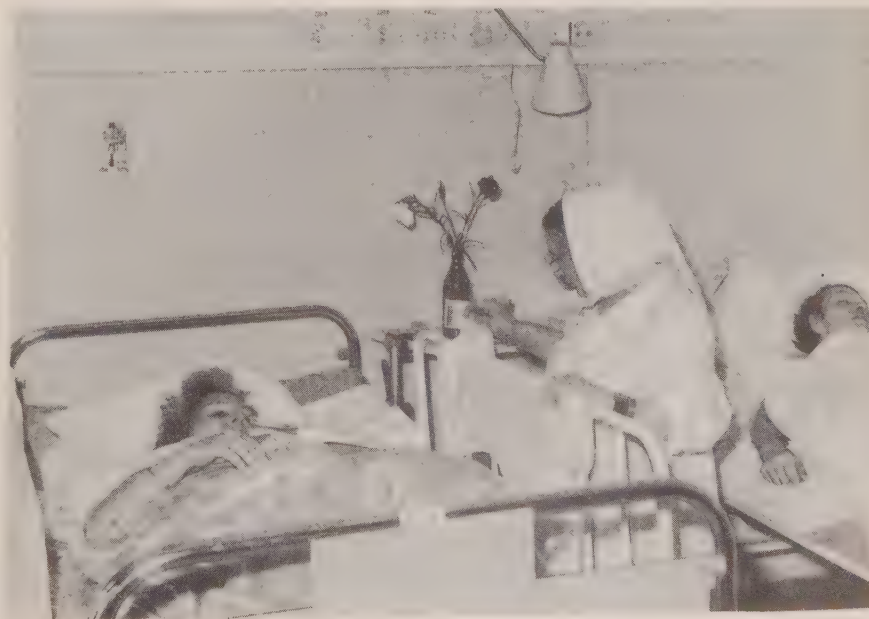
I take leave of the patients and go up to the consulting room of Prof. Anatoliy Fedin, D. Sc. Med. He is Chief Neuro-Pathologist of Moscow



Dr. Anatoliy Fedin

and heads a chair at Moscow's 2nd Medical College. Prof. Fedin was among the initiators of the hospital's cooperation with St. Nicholas's parish. Will he as a specialist please comment on the content, effectiveness and prospects of this cooperation? Doctor Fedin says:

"Modern medicine has made considerable scientific and technological progress. New methods of diagnosing and treatment have been introduced. Yet we have also witnessed a dehuman-



A parishioner of St. Nicholas's Church in Kuznetsy working in a ward

nization of medicine. The equipment forms a barrier between doctor and patient, so the former gives the latter less attention. We can examine the patient from every angle and prescribe any amount of medication, but the treatment cannot be successful unless the patient gets proper care. The hospitals are overworked and understaffed. There is an acute shortage of medium and junior personnel, and this is the case throughout the country.

"We know from history that the Russian Orthodox Church has a splendid record for charity. As a result of the forcible separation of the Church from the social sphere in this country, the charitable spirit has flagged considerably. So when I heard that parishioners' help was being enlisted for nursing the sick in Moscow on the initiative of the Church leadership, I thought this was just what we needed. Metropolitan Pitirim of Volokolamsk and Yuriev introduced me to Archpriest Vladimir Rozhkov, rector of St. Nicholas's Church in Kuznetsy. I went to the church, told parishioners about our problems and asked for help. The hospital administration approved our initiative. Head Physician O. Filatov met with Father Vladimir and the parishioners.

"I must say, since volunteers first appeared in our wards, the nurses and other personnel have shown more consideration for the patients. It is no secret that we do have cases of rudeness and negligence in hospitals. When the nurses see people come here in their free time to look after the

patients, they begin working better themselves. The volunteers' work is having an especially strong educative effect on the young nurses.

"I am most grateful to the believers who help us, and I believe this practice should be continued and spread."

"Anatoliy Ivanovich, what do you think of the fact that volunteers read religious literature to patients, and priests hear their confessions and administer Holy Communion to them?"

"There are many believers among our patients. Needless to say, they have the right to meet other believers and take part in religious rites. The hospital administration causes no obstacles to this."

A few days later I visited St. Nicholas's Church again. Prior to evening service, a meeting of hospital volunteers was held. Ten to fifteen middle-aged women and several young boys and girls had gathered to exchange views on how the service of philanthropy could be made more effective. A debate ensued on the problems involved. Some complained about friends who, after first agreeing to work at the hospital, later refused to do so. The meeting resolved to form permanent groups out of people with a good hospital record, to be attached to particular wards.

Father Aleksandr Saltykov shared his impressions of visiting the hospital. He said:

"Unfortunately, the Church has no recent experience of social work. We must resume this practice to give effect to God's commandment about

loving one's neighbour. Sick people need our help more than others. When I was administering the Communion at the hospital, many of those originally not on the list, expressed the desire to receive the sacrament too. One woman told me: 'I am not a believer, but I am so impressed by your volunteers I also want to receive Communion.' I talked to her, and literally before my eyes she was converted to the Church, to God, for she had seen for herself what active Christian love really means."

In conclusion Father Vladimir Rozhkov said:

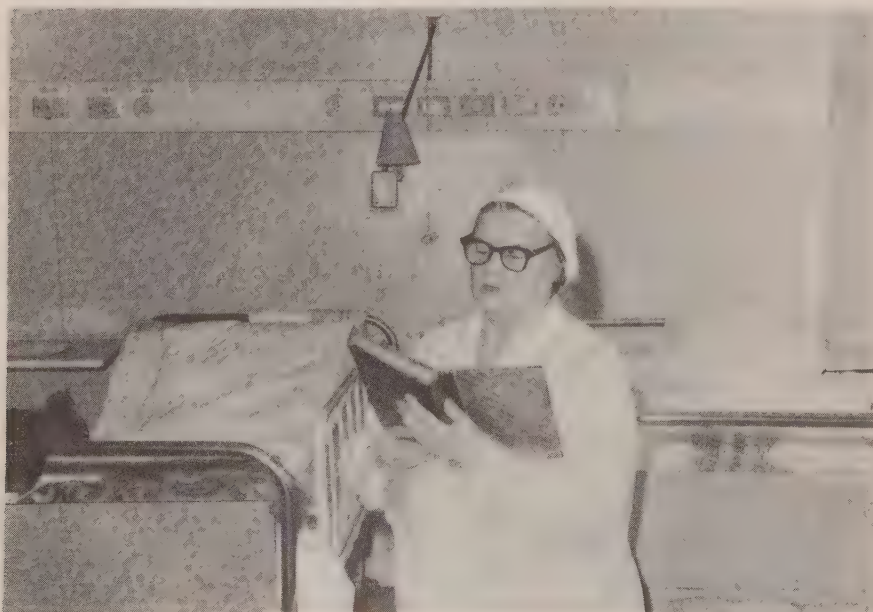
"Brothers and sisters, let us meet more often to talk about our needs and plans. Let us order a bus and visit the Optina Hermitage and the Trinity-St. Sergiu Lavra... And let us remember that we Moscow Christians serve as an example to provincial parishes. So may our parochial activities be rich in content."

* * *

And so a beginning has been made in Church philanthropy. Despite difficulties, the number of believers taking part in it is growing fast. In Moscow, a rehabilitation centre for servicemen injured in Afghanistan is to be set up, with the Moscow Patriarchate's Publishing Department acting as a co-sponsor.

Philanthropy is becoming an inbuilt feature of Church life. It is probably in order to think of a long-term programme of Church aid to the suffering. The allocation of funds, the singling out of those most in need of aid, the search for new forms of spiritual and social help—all these tasks can be successfully tackled by Church representatives in cooperation with public organizations. Philanthropy might be the subject of a Round Table with the participation of clergymen, parochial activists, doctors, economists, representatives of the USSR Ministry of Health, the Children's Fund, the Charity and Health Fund and foreign charitable organizations, and also writers on social subjects and public leaders. Once the existing difficulties had been examined, the directions of work outlined, and an atmosphere for communication and cooperation created, a broad, indeed comprehensive, programme of Church philanthropy could be drawn up. Many people are waiting for our sympathy, so may the hand of brotherly help be extended to each of them.

V. CHAPLIN



A word addressed to the heart

A Church Is Reborn

To the northeast of Moscow, amidst a multitude of log cabins, there stands an undistinguishable wooden church. It is not noticeable right away, as it is surrounded by a host of snow-covered houses. This architectural monument of the 17th century, a wooden church built by Russian craftsmen without a single nail and adorned with intricate fretwork, was consecrated in honour of St. George the Victorious, the Great Martyr. The church also has a Side-Chapel of St. Elijah the Prophet.

The church has had a difficult history. The cadastres of 1673 mention the "Church of St. George the Great Martyr in a parish in Konyushennaya Volost". Built in the village of Starobeevo, the church was, in keeping with the wish of the local landowner, moved in 1774 to the village of Likhachevo (the name is derived from the word 'likhach' which was the word Muscovites in olden times used to denote cab-men living in this locale, for their fondness for fast and reckless driving).

In the 20th century, in 1951, the church was extended: an annex was added and it was repaired and painted. This fact is evidenced from an inscription on an inside wall of the church: "Artwork was done on this church during the ministry of Fr. Nikolai Rafalsky and churchwarden Ye. Popkova in October-November 1951." The church was closed down in 1961.

The church was in a state of neglect for almost 30 years; services were not conducted in it, and for a long time no effort was made to repair it as an architectural monument. It was proposed to move it to the village of Dolgoprudny, but local residents stood up for their church and had a decision taken to restore it, as memories of the time when it still functioned were alive in people. They could not look on indifferently as the church was perishing. The appointments of the church had been pillaged. An elderly woman who lived not far from the church told me that one night five years ago robbers threw a rope over a cupola cross in an effort to take it down. But people did not let the thieves defile the shrine.

It is a wonder how this long-neglected structure did not burn down or crumble from the ravages of time. It was as if the invisible hand of God protected this church from ruin.



The Church of St. George the Victorious. 1955 photo

And then, with the blessing of Metropolitan Yuvenaliy of Krutitsy and Kolomna, Fr. Vladimir Simakov was designated to the church. Of course, the interior of the church was in a sorrowful state: the icons had been stolen, the floor had sagged, and the walls and roof were damaged. However, when the local residents learned that their beloved church was being restored, they joyfully came here in a desire to help. This is only understandable. People were born here, were married, baptized their children, and the start of restoration work stirred in them memories of something holy and cherished. There were cash and other contributions. Icons were donated to the church.

The most elementary conditions for conducting services were lacking, of course. There was no heating, while outside there was frost and snow. The church lacked everything needed for divine service. There was no chalice, no star, or whatever else without which Divine Liturgy is impossible. But here were materialised the words *with men this is impossible; but with God all things are possible* (Mt. 19. 26). Since there was God's blessing, divine assistance followed.

One woman suggested to Fr. Vladimir to take a look in the attic of a nearby house: perhaps something

would be found there. What lay in the attic no one, even the owner of the house, knew. It was as if by chance that the chalice, the star, the lance, the diskos proved to be there—in short everything needed for administering the Sacrament of the Eucharist.

The Saturday of the Dead before the Feast of St. Demetrius of Thessalonica was drawing near. The people gathered around the church. The priest was there, but the conditions made it impossible to celebrate divine service in the church, and outside it was minus 7 degrees and snow covered the ground. But can there be obstacles preventing a sincere heart from praying to God. Can anything be an impediment when there is faith?

Out in the open air Fr. Vladimir spread the antimimension out on a stone and celebrated Divine Liturgy, and then a parastasis. There were over 300 notes for the commemoration of the dead. They prayed for the repose of the souls of those who lived and worked in this land and who prayed in this church.

It is sometimes alleged that the faith has become extinguished, there is none of the former asceticism, no zealous priests. But who were these people who prayed by the church in the open air? While Divine Liturgy was being celebrated everyone kneeled



Father Vladimir Simakov officiating at one of the first divine services

in the snow, tears in their eyes, full of faith and radiant and joyful feelings for God. This was truly like fire amidst ice.

It was in these conditions that the first divine service was celebrated. Is this not wondrous? Is this not the action of divine grace? Is this not an earnest that this church will exist, that it will be a functioning church? Everything bespeaks the fact that the right hand of God is not abandoning this grace-endowed place.

The bells of this church have survived miraculously, too. Soon churchgoers will be gladdened by their mellow chime, over which time has no power.

One is also struck by the fact that non-believers, people of various occupations are rendering palpable assistance in the restoration of this unpretentious wooden church. The elderly were not the only people who were pleased by the church's opening. Students and other young people come here from Moscow. A group of participants in travelling restoration teams of the Moscow department of the Na-

tional Society for the Protection of Cultural and Historical Monuments is working here as well. Devoting their leisure time to the renovation of monuments of church architecture, these people are fulfilling their civic duty by promoting the establishment of amicable and open relations between believers and non-believers, between the Church and the secular public. They work gratuitously and without special tools and equipment.

What impels people to work so selflessly? Does this not bespeak the fact that we are not indifferent to each historical and architectural monument? The deepening process of democratization of Soviet society has indeed stirred the finest impulses in people's hearts. They have sensed a need not only to come to know their history but also to take an active, concrete part in the restoration of their priceless heritage. It is common knowledge, after all, that no discourses on love for the whole of humanity, no matter how beautiful they may be, mean anything without love for at least one specific person, without love for one's land.

We need to revere the sacred chapters of history, we need to protect our common home so that our children and grandchildren would not have to revamp everything as we are destined to do. After all, it is almost impossible to rebuild an edifice without destroying that which is dear to the heart. It is much simpler and, most important, much more noble to preserve everything that is associated with the glorious history of our state.

And we should do this carefully, as an artist revives an old painting: he reverentially restores all the shades which, as if having come to life, shine before us with fresh force, impelling us to bow before the talent and wisdom of the early master, while removing the horrid grooves and cracks caused by time, indifference or ignorance.

Moscow is the heart of Russia. Its fortresses, monasteries and churches are monuments of the military and spiritual glory of the Russian land. There are more and more enthusiasts who selflessly give their time, energy and resources for the restoration of the capital.

Here, too, in the northeast outskirts of Moscow, in the village of Likhachevo, no one has remained indifferent to the fortunes of the modest church. During the first divine service over 1,000 rubles were collected for its restoration. And everyone is concerned at what has been done and how the refurbishing effort is progressing. People are coming and taking an interest.

And the priest and his spouse Antonina who serve here are wonderful people. She has been helping Fr. Vladimir for a long time now, both as psalm-reader and a precentor. "Father and I have been serving for 15 years," she says, "and never have there been such grace-filled moments in my life." Paying no attention to all the appeals to spare himself, Fr. Vladimir carries logs and boards himself, taking part in the restoration work. He told me: "Serving here is an honour for me."



Father Vladimir and his wife Antonina (centre) with volunteer helpers

All the more so since I have God's blessing for this. I feel the parishioners' sincere faith in and love for their beloved church, and this gives me strength and joy." The faces of the priest and his spouse do not betray a trace of fatigue or of dissatisfaction at the lack of basic conditions.

People arrived at the second service, when the church's doors were thrown wide open and it was decided to conduct it inside, two hours before the start of Divine Liturgy. Everyone helped out: they sang and read prayers, and no one noticed the cold and inconvenience. The fire of the Lord's love has truly engulfed this sacred place!

"Rejoice," Fr. Vladimir sonorously pronounces the words of the akathistos, "O shield erected for the preservation of piety; rejoice, O sword raised to cut down impiety. Rejoice, O pillar

of faith; rejoice, O wall and ground of the Church of Christ. Rejoice, approval of the faithful; rejoice, O fear and shame of infidels. Rejoice, O George, the great victor."

Many wonders are wrought around us; only we sometimes fail to notice them. The Church of St. George the Victorious, the protector of Moscow, is being reborn, and our hearts fill with joy from the knowledge that the miracle of the rebirth of living history and the spiritual wealth of our Motherland is taking place right before our eyes.

What can we people give in return for this? We can offer thanksgiving to God as best we can. And express our gratitude to the leadership of the Russian Orthodox Church and to the representatives of the Council for Religious Affairs at the USSR Council of Ministers and the National

Society for the Protection of Cultural and Historical Monuments who sincerely responded and continue to help us in this fine endeavour. And what can be dearer than the people's gratitude for the concern shown to them?

...A young couple—a modest blue-eyed lad and a girl—approached the church. "Father, marry us please." Fr. Vladimir was flabbergasted, since restoration had only begun and it was freezing inside the church. The priest started to dissuade them, urging them to go to another church. But the young people said adamantly: "No, only here. Our parents were married here, and this is our beloved land." Evidently the rebirth of the church of the Lord had touched these people's heartstrings and illuminated their souls.

I. SIDORINA

Soviet Press on Religious Life

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The tide of information on the Church that literally forced its way into the columns of the secular press during the celebration of the Millennium of the Baptism of Russ shows no sign of abating. The internal life of the Church, her relations with state and society continue to attract the attention of our mass media. We publish a survey of several articles that appeared in Soviet newspapers and magazines in the closing months of the jubilee year.

On November 27, the *Stroitel'naya gazeta* carried an interview with Father Valentin Dronov, who guides tours at St. Daniel's Monastery. Father Valentin spoke about the deplorable state of some rural churches in Russia and the difficulties believers had had to contend with in restoring churches in the recent past. Things have changed now. Citing St. Daniel's Monastery as an example, Father Valentin points out that the restoration of churches may be highly successful if carried out by the most interested party—the believers.

Archbishop Feodosiy of Omsk and Tyumen deals with the same problem in an interview published in *Moscow News*, No. 48, November 27, 1988. Restoration work had begun on a number of churches in the Omsk Dio-

cese, he said, and it was high time the famous Santa Sophia in Tobolsk, a monument of 17th-century architecture, was restored too. The cathedral could accommodate both a museum and a working church. The hierarchy also spoke about plans for the re-opening of the Tobolsk Theological Seminary.

The same issue of *Moscow News* contains an article about the fight waged by believers in the town of Dubna to win back the Church of the Praise of the Most Holy Theotokos. The weekly has carried several items about such cases, always speaking out for the rights of believers. Its publications urging the local authorities not to interfere with the establishment of religious communities and the transfer of houses of prayer to the Church meet with a broad public response and always have a positive effect.

"An Archpriest's Obituary" is the title of an article about the Yaroslavl Archpriest Boris Stark published in the magazine *Otchizna*, Nos. 10-11, 1988. Father Boris spent a considerable part of his life in emigration, returning to his country in the 1950s. He told a correspondent of the magazine about his ancestors, Russian marine officers, and about his own life. Particular attention is

given in the article to the years he spent in France. "Father Boris, rector of a small church at the Russian cemetery Sainte-Genéviève-des-Bois, conducted the funeral services for the painter Konstantin Korovin, the writer Dmitriy Merezhkovsky, the actor Ivan Mozzhukhin, the actress Maria Slavina... His obituary includes the flower of the Russian emigration but also more than eleven thousand common mortals, whose names and brief biographical data have probably only been preserved on these sad pages."

Dmitriy Bisti, Vice-President of the USSR Academy of Art, in his interview published in the weekly *Ogonek* (No. 47, November 1988) under the title "The Awakening," speaks about the revival in this country of interest in the art and spiritual heritage of the Russian Church. He says: "We have recalled, at long last, the great champions of culture, who provided such a solid moral basis for the life of the people. They were highly educated men, genuine spiritual pastors who embodied the honour and conscience of their time, and that precisely is the cause why the Church was so influential."

The journal *V mire knig*, in November, began serializing the New Testament with commentaries by

S. Averintsev, Corresponding Member of the USSR Academy of Sciences. This is the first publication of holy texts in the secular press in the USSR.

The interview of Bishop Gavriil of Khabarovsk and Vladivostok published in several issues of the newspaper *Sovetsky Sakhalin* in November testifies to the rise of Church activity in the Soviet Far East. The visit to Sakhalin Island of the newly appointed Khabarovsk hierarch evoked lively interest everywhere, for there is not a single Orthodox parish in the Sakhalin Region and believers are just starting to set up a prayer house there. The correspondent asked the bishop many questions about the composition of divine service and the Church system, about the various ways that led people to the Church and about the bishop's own life. The problems facing Sakhalin's spiritual community and the necessity to cater to the spiritual needs of the island's Christians were also discussed.

Speaking of the Far East, the newspaper *Molodoi dalnevostochnik* reported on December 3 that the Khabarovsk Diocese had offered its help to the Khabarovsk home for disabled persons and elderly people.

There was a lively public reaction to the conversation between K. Kharchev, Chairman of the Council for Religious Affairs at the USSR Council of Ministers and the writer Aleksandr Nezhdny (*Ogonek*, No. 50, December), who discussed the legal status of the Church and believers in this country. The relations between the Church and the law—an exceedingly sensitive is-

sue—are increasingly often discussed in the Soviet press and at public meetings. These discussions have been given added heat by the present drafting of a new Law on the Freedom of Conscience, which is to replace the obsolete legal Acts of 1929 and 1961. K. Kharchev describes the evolution of the relevant legislation as follows: "The 1918 Leninist Decree was, without doubt, thoroughly democratic. The 1929 legislation, in contrast, represented a typically Stalinist, bureaucratic limitation of independent democratic activity, notably Church activity."

The current perestroika is beginning to have a positive effect on Church-State relations. Evidence of this is the opening of new churches and the recent nation-wide festivities to mark the Millennium of the Baptism of Russ. However, these achievements must be consolidated by legal guarantees. "At first glance," said K. Kharchev, "the Chernobyl accident with its horrible consequences and, let us say, the destruction of the Cathedral of Christ the Saviour seem to have been totally unrelated events. But if one takes a closer look, one will realize, I believe, that they had very much in common. Both were the result of flagrant violations of the truth of life. Any violence done to life, any attempt to force it into a rigid pattern, to invest it with dogma, any infringement of the universal norms of humanity leads to enormous losses, both economic and spiritual. Academician Vladimir Vernadsky, a leading thinker of this century, said that democracy meant both freedom

of thought and freedom of faith. For a very long time, we infringed these two principles, which are vital to the normal existence of a democratic society. Now we are exerting great efforts to make them part and parcel of our life."

K. Kharchev spoke about the support the Council for Religious Affairs was giving believers fighting to win back churches. Not infrequently the council has to stand up for the rights of believers and overcome pressure from local government bodies seeking to prevent the opening of churches.

In reply to a question from A. Nezhdny, the Chairman of the Council for Religious Affairs supported the idea of erecting memorials for religious leaders who fell victim to the reprisals of the 1930s-1950s. He also welcomed the increased publishing activity of the Church, the introduction of Bible courses at churches, and Church participation in charity.

In its evening issue on December 30, the *Izvestia* daily published an interview with Metropolitan Vladimir of Rostov and Novocherkassk, recently nominated to the Central Board for the Election of People's Deputies of the USSR. "My nomination", the Vladyka emphasized, "shows that the relations between the State and the Church are developing in keeping with the democratic process of renewal taking place in this country. Religious leaders too can now be nominated for election by public organizations. All this is new to the Church and society as a whole."

The Orthodox Prince Dimitriy Donskoi

For the 600th anniversary of his blessed demise
(1389-1989)

The 14th century was a time of profound change in the history of Russia, which affected the hidden depths of her spirit and every aspect of her life. The events of that century were marked by the imprint left by the preceding age of Tatar-Mongol domination, which had been a time of social decay and despair. Divine Providence, however, guided Russia into a new period in her history, i. e. to the age of the Moscow State. The 14th century proved to be predominantly creative in its nature, one in which God's participation in earthly life revealed itself most visibly, and in which the course of history was greatly influenced by people endowed with special Divine gifts.

One such person was St. Sergiy of Radonezh (1314—1392). The renewal of the very roots and spiritual essence of Russ was connected with him. It was he who introduced the veneration of the Holy Trinity into Russian life; Moscow Russ was inspired by the Holy Trinity icon painted by St. Andrei Rublev, itself a spiritual perpetuation of the exploit of St. Sergiy. God's chosen, St. Sergiy, in his humility, never thought of any great mission, but in the pursuit of the selfless path of prayer he was granted a vision of the Holy Trinity, the uncreated Divine Light. Without any teachers, he was guided by God Himself (an old *Life* calls him the disciple of the Holy Trinity). The saint followed the same spiritual prayer tradition as the one which reached its brilliant culmination in 14th century Byzantium, in the person of St. Gregory Palamas. In the course of his theological polemics, St. Gregory developed the idea of the Uncreated Energy of the Holy Trinity. He summed up in his own person the centuries-old history of Byzantine spirituality, and he promoted the tradition of Hesychasm, the prayer of the heart. St. Sergiy was also an ardent propagator of Hesychasm. In his selfless life, the Russian saint passed through the illumination experience of the Greek zealots, which revealed to his heart, cleansed of all stain, the mystery of the Divine Trinity. It was the idea of the single essence of the Triune God, as revealed to the world, which was the subject of

the Palamitic discussions: Gregory Palamas taught the idea of the single energy of the Trinity as common to the Three Hypostases¹. The idea of Oneness and the idea of the Love uniting the Holy Trinity was introduced into Russian life by St. Sergiy, who thus inspired it with new strength and lent it a previously unknown spiritual impulse.

Many of the best people of the time were gradually rallying to the service of the Holy Trinity. The forms this service took depended on the place a particular person occupied in Russian life. The saint himself passed on to his nearest disciples a model of monastic service: these were mostly his feats of prayer and Christian love. The fruits of this service were illuminating contemplations, as described in the *Life* of the saint written by the monk Epifaniy the Wise. They are also described in the biographies of some of the saint's followers. To emulate him, the monks—formerly novices of the hegumen of the Trinity Monastery—went to northern wildernesses, and in due course a network of monasteries emerged in the area. However, the circle of persons nearest to St. Sergiy included others beside hesychast monks. The unnamed architects, creators of the Trinity Monastery churches and other cloisters, and manuscript writers and iconographers, were spiritually linked to him—their most prominent representatives were St. Epifaniy the Wise, author of the *Life of St. Sergiy*, St. Andrei Rublev, and, finally, those princes who created the new statehood. We have every right to consider Grand Prince Dimitriy Ioannovich of Moscow a spiritual follower of the Great Sergiy.

Rublev's image of the Triunity became a symbol of the unity of Russ, and that unity was the cause pursued by the Grand Prince. St. Sergiy was honoured to see the Light of the Godhead and was a bearer of Divine Love, and the same idea of unity between the Russian princes and of brotherly, Christian love in the world was realized in his activities by the Grand Prince. The saint's exploit involved a feat of spiritually cleansing the soul and of struggle against the invisible enemy. Prince Dimitriy Ioannovich was also endowed by Providence with the task of cleansing, but his struggle was against a visible enemy who was persecuting the Church and oppressing the Russian land. Being under

¹ The Orthodox Prince Dimitriy Donskoi was canonized at the Local Council of the Russian Orthodox Church in 1988.

the spiritual wardship and guidance of such people as St. Aleksey of Moscow, St. Sergiy and St. Feodor, the father superior of the Simonovo monastery in Moscow, the Grand Prince himself was one chosen by God and a perpetuator of the cause of the creation of new Russ.

The rebirth and renewal of Russ should not be ascribed to human efforts and creativity only. An ancient tradition, as recorded in many written documents and icons, recognized St. Dimitriy Ioannovich as an immediate executor of the will of God. Historian V. Klyuchevsky notes that the Russian people of the 14th century accepted it as a miracle that the moral feeling of the people was revived and activated, and that its spirit rose above its normal level. "Such a manifestation of spiritual influence was always recognized as a miraculous and creative act; and such it really is in its essence and origin, because its source is faith."² His contemporaries thought of his endeavor as supernatural: "The deeds you have performed are beyond human nature",—wrote the author of the *Life of the Orthodox Prince*.³ The medieval manuscript writer was convinced of the sanctity of the hero of the Kulikovo battle: "So, pray incessantly, O saint, for your kin and for all people living in your kingdom, for you forestand there where pastures of the holy fathers are and is eternal satiation"⁴—with these words he ended his praise to the Grand Prince.

In essence, all the written documents that have come to us from the 14th-15th centuries describe the saintly prince-warrior as performing deeds indicated by God. This image is particularly noticeable in the works of the Kulikovo series—"Story of the Bloody Mamai Battle", "Zadonshchina", "Chronicle of the Kulikovo Battle" and also in the "Sermon" just mentioned.⁵ The other works, in which the Grand Prince is mentioned briefly (e. g., in the *Life of St. Sergiy*), or which depict events which remain to this day a riddle (the most important is the "Story about Mityai"), contain nothing detrimental to the image of the Grand Prince.

Written documents and icons depict the deeds of Prince Dimitriy Ioannovich as enjoying the help of the Heavenly Host; here we are concerned with certain additional indications given by contemporaries of the supernatural character of his endeavors.

Thus, for example, the 16th-century "Church Militant" icon depicts the Grand Prince with a nimbus, a nimbus is also present on the 17th-century icon which depicts his visit to the Ugra Monastery of St. Nicholas.⁶ The illustration of the Kulikovo battle on a 17th-century icon of St. Sergiy with his Life⁷ is of particular interest: the icon depicts all the events of the battle and Grand Prince Dimitriy Donskoi is depicted there also with a nimbus. The same type of illustration is found also in miniatures, e. g., in the *Illustrated Life of St. Sergiy* of the 16th-17th centuries or in the illustrated collection of chronicles of the 16th century.⁸

Supernatural manifestations in the life of a Christian were always considered by the Church as one of the signs of his sanctity: the Church commends the victory

achieved over sinful nature in the monastic feats of ascetics, in the patience of martyrs and in the endeavors of hierarchy for the good estate of the Church. With due allowance for the specific circumstances of the 14th century, historians and contemporaries saw a similar victory over human nature in the deeds of Grand Prince Dimitriy. The Moscow Prince's goal was to multiply the achievements of his ancestors, but Providence entrusted him with a much higher task, that of imparting a forward movement to Russ and, having grasped and understood her genesis, to point her to new goals and to inspire her people with confidence in their creative potential. And Prince Dimitriy devoted all his life to a call that emanated from God.

In concrete terms the realization of this task took on the form of consistent opposition to Mongol-Tatar rule, an opposition which was initially covert and smouldering, but which increased later and developed into an armed struggle. The fame of Grand Prince Dimitriy is not the same as that of Prince Mikhail of Tver, who won the crown of a martyr, because the time required deeds of a different sort. The refusal to pay contribution and the disregard shown to the Khan's charters—all these actions prepared for the battle of the early 1378 on the Vozha and, at last, the battle on the Kulikovo Plain in 1380.

Two key ideas took shape during the reign of Prince Dimitriy Ioannovich: i. e., the idea of a united Russian State with its centre in Moscow, and the idea of an independent Russian Church. Dimitriy Ioannovich was the first supreme ruler of Russ who freed himself spiritually from the Mongol-Tatar yoke and dared therefore to initiate armed struggle against it in the name of God and to take the path of constructing a New Russ, while following aims yet dimly felt by his heart. In the words of a historian, Grand Prince Dimitriy presented himself "as the highest expression of all the life in Russ of those times".⁹

To appreciate the image of the saintly prince more deeply and to bring it closer to us, let us turn to his biography and try to understand the essence of the events that had taken place six centuries earlier and of which Grand Prince Dimitriy Donskoi and his contemporaries were witnesses and participants.

Prince Dimitriy of Moscow was born in 1350. His father Ioann Ioannovich Krasny, son of Ioann Kalita, was invested with the authority of Grand Prince of Vladimir and Moscow. The time of his birth was the period of the elevation of Moscow, when it became the religious centre of Russ to which the Metropolitan's See was, in effect, transferred.

By the mid-14th century Moscow had already come to occupy a stable position among the other Russian appanages. By that time Moscow had existed as an independent principality for nearly a century: Orthodox Prince St. Daniil was the founder of the princely dynasty of Moscow. Historian V. Klyuchevsky wrote about "some secret historical forces that were at work preparing the successes of the Moscow principality from the first minutes of its existence".¹⁰ These forces revealed themselves in the very favourable

geographical and social conditions of the land of Moscow. As if aware of invisible support behind them, the Moscow princes rivaled from the very beginning any grand princes, for it was for a Prince of Moscow that the title was destined providentially. The tactics of Moscow were marked with flexibility and understanding of the essence of the historical situation: having consolidated their position, the Moscow Princes from the early 14th century concentrated their attention on economic life. The main rival of Moscow at that time was the principality of Tver. The fate of Tver, with its high valour and piety was tragic, indeed. Having entered into complex relations with the Horde, Moscow used it as a tool to implement her designs. In 1328 Moscow Prince Ioann Kalita obtained a charter from the Horde which granted him the grand prince's office. The title of the Grand Prince of Moscow was now quite firmly established.

The nearest predecessors of Dimitriy Ioannovich to have had the title of Grand Prince were the sons of Kalita—Simeon Ioannovich Gordy and Ioann Ioannovich Krasny, i. e., his uncle and his father. The title "Gordy" (Proud), which his contemporaries bestowed upon the Grand Prince, was not so much evidence of his personal qualities as of the essence of the consciousness Kalita had passed on to his successors. Well received and favoured by Uzbek Khan, the elder son of Kalita had every reasons to stand above all the other appanage princes. Prince Ioann Krasny (the Beautiful) or, according to some other sources, Krotky (the Humble), is remembered in history, in his turn, as a "humble, soft and gracious prince".¹¹ In the years of their reign the leading position of Moscow was sufficiently secure.

In the course of the 14th century the religious centre of Russ was slowly but steadily shifting northwards. The transfer of the Metropolitan's See from Kiev to Northeastern Russ, to Vladimir on the Klyazma, took place in 1354, when St. Aleksiy was appointed in Constantinople as Metropolitan of Russia. The fact of the transfer of the chair was confirmed by a special act of the Patriarch. And, thus, by the time Dimitriy Ioannovich was given the title of the Grand Prince of Moscow, Moscow had already become the religious centre of the Russian metropolitanate.

Not much is known about the childhood of the grand prince to be, the son of afore-mentioned Ioann Krasny and Grand Princess Aleksandra, née Velyaminova.¹² It is said in the "Sermon on the Life of Dimitriy Ioannovich, Tsar of Russia" that "he was brought up in the spirit of piety and glory, with precepts beneficial for the soul," and that "he came to love God from his infancy".¹³ This love was natural to him and was expressed in his heart being always turned to God. Medieval chroniclers and icon painters depicted him not so frequently in battle as kneeling in front of the icons in the churches of the Trinity Monastery.

The "Sermon on the Life..." provides the following description of Dimitriy when a boy: "Even in his childhood, he gave himself up to spiritual pursuits, he never talked idly and did not like foul language,

avoiding ill-meaning people and always talking to virtuous ones".¹⁴ The Grand Prince spent his childhood in close contact with Metropolitan St. Aleksiy who was a friend and counsellor to Dimitriy's father, Ioann Ioannovich. Sharing the ideas of the Russian hesychasts headed by St. Sergiy, the metropolitan himself was endowed with high spiritual gifts and, at the same time, with profound statesmanship. This most rare combination of outstanding talents in one person was providentially revealed at a very complex period of transition, when it was so important for the ruler not to miscalculate but to guide the Russian land step by step along the proper path indicated for her by God. After the death of Ioann Ioannovich in 1359 the Metropolitan became the virtual ruler of the Russian principalities. Dimitriy was nine years old and for a long time St. Aleksiy was a father to him; up to his demise in 1378 the Metropolitan was an intimate of the grand prince's household. It is not surprising that he influenced the development of Dimitriy's best moral qualities. Moreover from his very childhood the grand prince was accustomed to the atmosphere of high spirituality which St. Sergiy was creating around himself.

The first political result achieved by Prince Dimitriy was the victory won over Prince Dimitriy Konstantinovich of Suzdal in the 1360s in the struggle for the Grand Prince's Throne. At the same time, Suzdal's few allies, i. e., the princes of Rostov, Starodub and Galich were deprived of their appanages. The unfounded claims of Suzdal to the Grand Prince's throne ended. The boyars, together with St. Aleksiy, were untangling the knot of family contradictions, and while still a boy the grand prince learned that complex strategy with its rule of wise measures that combined strength and mercy. Under the guidance of the Metropolitan the Prince gradually acquired the special wisdom of a state ruler, which was connected by his contemporaries with his personality,¹⁵ i. e., the ability to follow the royal path.

In 1365 Andrey Konstantinovich, the Prince of Nizhni Novgorod and the elder brother of the Prince of Suzdal, died and the latter resolved immediately to appropriate the deserted appanage. But the third of the brothers, Boris Konstantinovich, the owner of the Gorodets appanage near Nizhni Novgorod, also laid claim to that city, and having received from a new favourite of the Khan a charter to reign in Nizhni Novgorod, he occupied the city before his brother Dimitriy. The Khan, however, generously distinguished Prince Dimitriy of Suzdal and granted him the Grand Prince's charter again. But the Prince decided to take no more chances. Wishing to own Nizhni Novgorod, he let Moscow know that he refused the grand prince's office in favour of Moscow and asked help to solve the matter of the Nizhni Novgorod appanage to his advantage. Moscow gave its agreement and Metropolitan Aleksiy sent to Nizhni Novgorod an ambassadorial delegation of two ecclesiastics to influence Prince Boris who, however, re-

fused to obey. Then, with the blessing of St. Aleksi, St. Sergiy came to Nizhni Novgorod. He tried to influence the Prince of Nizhni Novgorod with his pastoral word but in view of Prince Boris' persistence the saint forbade, as it had been agreed with the metropolitan, the celebration of divine services in the churches of Nizhni Novgorod. Simultaneously, combined troupes from Suzdal and Moscow moved to the city. Boris escaped to Berezhets village, and the brothers met there. Boris retained Gorodetz, and Dimitriy received Nizhni Novgorod. With the efforts of the hegumen of the Trinity Monastery the family discord was ended. Moscow came out of it a little stronger due to its union with Suzdal (which, however, as the time would show, not always was sincere and reliable) which was further consolidated in 1366 by the marriage between Grand Prince Dimitriy and Princess Evdokia Dimitrievna of Suzdal. Belonging to the same period was the foundation of the Moscow stone Kremlin, which became the symbol of the early achievements of the new reign and a pledge of the future glory of Moscow.

The situation in which Grand Prince Dimitriy Ioannovich found himself was exceptionally hard in that all through his life he was obliged to wage unceasing wars against numerous enemies and rivals. Apart from the permanent opposition of Russ to the Horde and Lithuania, the Grand Prince constantly had to remember his internal adversaries, the strongest of which were the principalities of Ryazan and Tver. These principalities were different in their historical past, and, therefore differed in the scale of their claims. Their geographical situations were also different, and thus, they had different aims in their interaction with the principality of Moscow. Unlike Tver, Ryazan did not entertain any far-reaching aims of overall Russian unity; being realists, the princes of Ryazan understood that it would be enough for them just to survive that dangerous period as an independent principality. In the government of his appanage Prince Oleg of Ryazan was similar to Dimitriy Konstantinovich of Suzdal and Mikhail Aleksandrovich of Tver in that he retained the old ideas about the grand principedom and about the union of Russian princes. The idea taking shape in Moscow of an All-Russian state was alien to the minds of the princes. It was this idea which concealed the qualitative difference between Moscow and the other appanaged principalities. Thus Oleg of Ryazan was looking only to the independence of his principality and, according to V. Klyuchevsky, being the most stubborn man of his day, he offered stubborn resistance to Moscow and sometimes acted on his own—but not heedlessly of the Horde. Ryazan, therefore, was second in importance in the struggle of the Moscow principality for centralization.

The late 60s and the early half of the 70s passed for Moscow under the badge of rivalry with Tver. Among the Russian principalities Tver was probably Moscow's most serious rival in the struggle for grand principedom. Mikhail fought not for self-preservation or superiority, but the wholly new concept of the age

was alien to him. The strategy and tactics of the Prince of Tver were founded on calculations, on the use of the Horde and Lithuania and on the relations of kinship: Grand Prince Olgerd of Lithuania was married to the sister of Prince Mikhail. But in the matters of such high importance human means are not enough to secure success. Providentially, it was Moscow and not Tver which was destined to rise.

It should be pointed out that in his government of the Russian land Prince Dimitriy Ioannovich always leant upon the Church. Virtually no single important state decision was taken without the Church's blessing. Three outstanding figures of the Church blessed his path in life: St. Aleksi of Moscow, St. Sergiy, and his nephew Archimandrite Feodor of the Simonovo monastery, subsequently Archbishop of Rostov. Each of them exerted his special influence on the Grand Prince. We do not mention here Archimandrite Mikhail-Mityai, who was for some time the confessor of the Grand Prince. The events in which he was a central figure, his very personality and his relations with Dimitriy Ioannovich, have remained a historical riddle to this day. One can scarcely speak of any positive influence on the Grand Prince being exercised by one who dared to threaten St. Sergiy, although the only testimony to this fact, as also to the story of Mityai in general, is a work tendentiously biased against him ("The Story about Mityai").

In 1375 Prince Dimitriy Ioannovich achieved a great victory: the war with Tver ended, his rival was pacified and, which is particularly important, the next step was taken towards the rise of Moscow and the unification of the land of Russ.

At the height of the war between Moscow and Tver, when the best troops of Moscow were drawn up along the northern borders of the principality, rivalry with Ryazan flared up. In December 1371, an army marched out of Moscow to Ryazan. The Grand Prince vested command of the army with the future hero of the Kulikovo Battle, Prince Dimitriy Mikhailovich of Bobrok-Volynsky. The decisive battle between the Moscow and Ryazan troops took place at the village of Skornishchevo. The Ryazan troops set their hopes on the leather lasso—a weapon they had borrowed from the Tatars, but it failed to justify itself and the battle ended in an utter defeat of the Ryazan troops and in the flight of Prince Oleg. It might have been natural for Dimitriy Ioannovich to occupy Ryazan at once, but he had no plans to put an end to the independent existence of the Ryazan principality or to that of Tver.

At this point it might be useful to make a small but important digression. Among the numerous interpretations put upon the activities and personality of Dimitriy Ioannovich, there is one which differs in seeking to belittle them. According to this version, the Grand Prince's actions were marked by inconsistency and indecision: one historian in particular, reproaches the prince with his failure to use the opportunity to finish with Tver and Ryazan at a single blow, and blames him for not having subordinated them entirely

to himself, thus slowing down the cause of unification, with fatal results in the calamitous time of the invasion of Tokhtamysh Khan.¹⁶ A serious drawback of many modern historical studies is that, when trying to see behind the facts the internal motives of historical figures of the past, historians sometimes endow them with the psychology of modern people, and, therefore explain their actions exclusively on the bases of rationally understood ideas of self-interest. Prince Dimitriy Ioannovich, however, was by no means pragmatic in his political actions. Being a warrior and a statesman, the Grand Prince remained a disciple of St. Aleksey and St. Sergiy, and during the wars he behaved like a Christian. The fact that Dimitriy Ioannovich did not destroy Tver and Ryazan, did not commit them to the flames and did not raze them to the ground speak indisputably in his favour. He was not an aggressor and it was not at all his aim to make his Russian adversaries subservient to him, not because such a task seemed unachievable but because his Christian feeling opposed it. Not only did he leave their cities to the defeated princes but, most importantly, he left them their freedom, for the only thing he sought was their free submission to Moscow. His ideal was not in the least the oriental despotism adopted by the Horde but a free brotherhood of the Russian lands united by mutual love and mutual humility. The highest and ideal model of that brotherhood was the Holy Trinity, whose deepest meaning entered his heart without his even being aware of it, through his spiritual tutors, and illuminated all his actions with its light. Such a voluntary submission was achieved by Dimitriy Ioannovich in his relations with Oleg of Ryazan; in 1386 the Moscow-Ryazan disagreements were, at last, brought to an end, and the peace was sealed with a marriage between the children of the princes of Moscow and Ryazan. So the apparent failure to complete the Moscow unification policy, and a certain lack of precision observed in the actions of the Grand Prince were not signs of a deficiency in his personality but, on the contrary, of its genuine nobility.

NOTES

¹ About this see: Archimandrite Kiprian Kern. *Antropologia svyatogo Grigoria Palamy* (Anthropology of St. Gregory Palamas). Paris, 1950, Part 2, Chapter 5, Section 4: "Energies and Hypostases".

² Klyuchevsky V. "The Importance of St. Sergiy of Radonezh for the Russian People and State".—*Bogoslovsky vestnik*, 1892, October, p. 203.

³ "Sermon on the Life and Demise of Grand Prince Dimitriy Ivanovich, Tsar of Russia".—In the book: *Pamyatniki literatury Drevnei Rusi XIV—seredina XV veka* (Literary Documents of Old Russia. 14th-mid-15th centuries). Moscow, 1981, p. 227.

⁴ *Ibid.*, p. 229.

⁵ This work is described, together with the saint's life, in the work: V. Adrianova-Peretts. "Sermon on the Life and Demise of Grand Prince Dimitriy Ivanovich, Tsar of Russia". *Trudy otdela drevnerusskoi literatury* (Transactions of the Department of Early Russian Literature).—Moscow-Leningrad, 1947.

⁶ The portrayals of Prince Dimitriy Donskoi could not have appeared any earlier because of the prohibition to paint the images of living or just recently demised people—the prohibition was lifted by the Council of the Hundred Chapters. About this see: Z. Morozova. "Tracing of the Icon 'The Appearance of Nicholas on the Tree to Prince Dimitriy Ivanovich before the Kulikovo Battle' ".—In the book: *Kulikovskaya bitva v istorii i kulture nashei Rodiny* (The Kulikovo Battle in the History and Culture of Our Motherland). Moscow, 1983, p. 214.

A similar icon dated to the 17th century is kept in the collection of the Church Archaeological Museum at the Moscow Theological Academy (See colour inset).

⁷ See illustrations in the paper: I. Bolottseva "The Story of the Bloody Mamai Battle" on the 17th century icon 'St. Sergiy of Radonezh with His Life' ".—In the Book: *Kulikovskaya bitva v literature i iskusstve* (The Kulikovo Battle in Literature and Art). Moscow, 1980.

⁸ These miniatures are reproduced in the same publication, in the illustrations to the article: E. Ovchinnikova. "The Kulikovo Battle in Old Russian Miniatures and Icons".

⁹ N. Savelyev "Historical significance and personal character of Dimitriy Ioannovich Donskoi".—*Zhurnal Ministerstva narodnogo prosveshchenia*, 1837, N 6, p. 380.

¹⁰ Klyuchevsky V. *Kurs russkoi istorii* (Course of Russian History). Moscow, 1957, Vol. 2, Part 2, p. 8.

¹¹ Solovyev S. *Istoria Rossii s drevneishikh vremen* (History of Russia from Ancient Times). Moscow, 1960, Book 2, Vols. 3-4, p. 264.

¹² On this see: Yu. Loshchits. *Dimitriy Donskoi*. Moscow, 1980, p. 14. This work provided evidence that Dimitriy Ioannovich's mother belonged to the most eminent boyar family in Moscow, the Velyaminovs.

¹³ *Sermon on the Life...*, p. 209.

¹⁴ *Ibid.*, p. 209.

¹⁵ *Ibid.*, p. 224.

¹⁶ See: N. Kostomarov. *Russkaya istoria v zhizneopisaniakh eyo glavneishikh deyatelei. Veliky knyaz Dimitriy Ivanovich Donskoi* (Russian History in the Biographies of Its Most Important Figures. Grand Prince Dimitriy Ivanovich Donskoi). St. Petersburg, 1915, vol. 1, pp. 180—206.

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(To be concluded)

St. Ksenia of St. Petersburg, Fool-in-Christ

"May whoever knew me commemorate my soul for the salvation of his own soul"

(Epitaph of St. Ksenia)

Foolishness in Christ, a labour of moral service, which St. Ksenia took upon herself, required complete self-abnegation and a tenacity and courage not peculiar to women. More often than not, fools-in-Christ used to be called blessed, in the deepest and fullest sense of the word. Free of passions and attachments, and above all of haughty pride, all earthly values counting for naught, the blessed lived in constant spiritual joy here on earth, felt the bliss of Paradise, and were vessels filled with divine grace.

In what, then, lies the supreme meaning of the feat of foolishness in Christ? Why, aside from the personal salvation of the ascetic, does it bring salvation to the surrounding world, to the people around him? A famous Russian theologian and archpastor said of this at the turn of the century: "The power of spiritual self-crucifixion, meekness and love is... a positive principle which acts upon societal life. What is more, according to the teaching of the Christian religion, this power of grace-endowed life, which proceeds from personal labour, is the most efficacious one in societal life, one which can improve the life of society not just visibly, but in substance... In what does its power lie? How does it influence society? The fact is that this new life roots itself in the souls of all beings created in the image and likeness of God, in the loftiest aspiration of their conscience, and in the desire for higher life and freedom from sin. Since it has appeared on Earth, it inundates the world like a mighty stream" (3, p. 131).

People have definitely believed because they have numerous proofs to the effect that the words and actions of the blessed are suffused with profound meaning and that they, predominantly people of God, proclaim His will. Even the mightiest rulers felt their powerlessness in the face of a bold address by fools in God. Let us recall how submissively and humbly Ivan the Terrible and Boris Godunov heard out the reproaches against them by fools-in-Christ. Blessed people in Russia have been the conscience of the nation, its living soul and moral teachers of piety.

However, only a few chosen individuals were able to become fully blessed. One of these chosen ones was St. Ksenia of St. Petersburg, Fool-in-Christ, who was canonized at the Local Council of the Russian Orthodox Church in 1988.

* * *

Only a person who possesses angelic humility and meekness, who has denied his own will and lives only according to divine will can be a true fool-in-Christ. According to St. Serafim of Sarov, thousands have

been saved near such selected people who have acquired the Holy Spirit.

Metropolitan Makariy (Bulgakov) of Moscow wrote that as humanity is cleansed, according to divine righteousness, the world around it should be transformed as well, and that the world is cleansed and sanctified by the holy acts of the true sons of the Church and by their purity and love (2, p. 53).

And today, when even many modern publicists write that external ecology—the preservation of our Earth—is impossible without inner ecology—the preservation of the humane in the individual, we are in dire need of the lofty example of ascetic self-denial and of love for one's neighbour that St. Ksenia of St. Petersburg set us.

"True zeal for the faith, a complete and irreversible decision to follow Christ always and in all the vicissitudes of life, is resolved in penitence or martyrdom," Archbishop Antony of Volyn wrote in the late 19th century (3, p. 130). Such a person dies each day (1 Cor. 15:31); he even does not live; it is Christ living in him (Gal. 2, 20).

That was why after the death of her husband Ksenia, who was 26 at the time, buried herself in a way. She told everyone that "dear Ksenia died", and she had herself addressed in the name of her deceased husband, Andrei Feodorovich.

We know nothing about her life prior to this event other than the fact that her husband was a colonel and nobleman. Consequently, she likely belonged to this estate herself. All the more striking was the turnabout that occurred with her when she garbed herself in men's dress, left her home and became a homeless wanderess in 18th-century St. Petersburg. Unquestionably, she undertook this feat following an invocation from above. It would have been impossible to fulfil it of her own accord, without special grace. Unable to comprehend the highest meaning of her actions and aspirations, Ksenia's relatives thought that she had lost her reason owing to her great grief.

Ksenia inherited from her husband a house in St. Petersburg, where one of the flats was rented by a pious Christian woman named Paraskeva Antonova, who once asked her: "How are you going to live now?" She replied: "I have buried my dear Ksenia; now I don't need anything longer. I will give you the house—only let the poor come here and live for free. Today I will distribute all my things; my money I will take to the church—let them pray for the repose of the soul of God's servant Ksenia" (1, p. 5).

To her relatives, who were horrified by her decision, she said: "The Lord feeds the birds in the sky, and

I am no worse than a bird. Let His will be done" (*Ibid.*). However, this reply evidently did little to satisfy the relatives, and they began seeking medical certification to the effect that Ksenia was incapable of disposing of her own property due to mental illness. However, when the physicians spoke to Ksenia they found her of very sound mind and mentally healthy. She was a most healthy person spiritually in her aspiration to obey Christ's commandments completely, and the reason of those was clouded who could not even understand this desire. Curiously, back in the 16th century no one took it into his head to examine, say, the Blessed Vasiliy. Perhaps a hundred years later people would have set about treating both for their excessive Christian love of their neighbour and zeal for God.

Ksenia gave away everything and, dressed in men's clothing, spent the entire day, winter and summer, wandering about St. Petersburg, as she wanted. Sometimes dull-witted people mocked her, but she bore all with angelic meekness and humility. "Humility and self-denial are the societal power with which the Church lives... A person enters the Church to the extent that he is capable of killing the 'old man' in himself, of killing pride and being baptized in Christ" (3, p. 135).

Day after day Ksenia 'killed' the old man inside her and transformed herself into a new one. Having rejected the illusory material wealth, she endowed those around her with the genuine treasure of her soul, cleansing and elevating by her example those coming into contact with her.

It was considered a great happiness to have Ksenia visit one's home and all the more so to feed her. Everyone noticed that peace, blissful order and happiness set in a home where Ksenia stopped by, even for a short while. But Ksenia did not visit everyone, and she did not even accept alms from everyone (she never took more than one kopeck), but only from people with a kindly disposition. When she received money she would immediately give it away to the poor.

When merchants caught sight of her from afar they would leave their counters and urge her: "Please, Andrei Feodorovich, come by for just a minute." All the merchants would vie with one another, asking her to take at least something because if she took even some trifle, they would do a brisk trade. She left nothing for herself, giving everything away to some needy person. Her husband's clothes in which she left home had long become threadbare. In winter and summer she went about in a ragged green skirt and red blouse, or vice versa, and wore torn shoes. Many people would have only been too glad to give her everything she needed, but she did not want this. Cabmen would rush over to her and say; "Get in, Andrei Feodorovich!" They knew that they would have a good day if Ksenia rode just a few steps with them. Mothers and dry-nurses sought to bring their children to her because they were certain that a child whom Ksenia caressed or petted on the head would definitely be healthy and happy.

Workers who were building a new stone church at the Smolenskoe Cemetery noticed that at night someone was bringing very many bricks to the top of the church under construction and that all they had to do was lay them to erect the walls. They decided to find out who this gratuitous tireless labourer was, and they saw it was God's servant Ksenia who was bringing them the bricks each night.

People around her saw a profound and prophetic meaning in all her words and actions. If she asked someone for something herself, adversity lay in wait for that person, but if she gave him something, happiness was in store for him. Everyone also saw in her a special gift for creating family happiness.

With her great humility and patience, love of her neighbour and self-denial, Ksenia acquired the grace-endowed gift of prophecy. Thus, once she came to the aforementioned Paraskeva Antonova to whom she had left her home, and said: "You are sitting here donning stockings and do not know that God has sent you a son! Hurry to Smolenskoe Cemetery!" The surprised Paraskeva, who knew that Ksenia never said anything for no particular reason, ran to the cemetery, next to which she saw a large crowd of people. It turned out that some cabman had run over a pregnant woman, who immediately gave birth to a boy but died herself. Paraskeva took the child home forthwith, and it remained with her, because it could not be learned who the mother had been and who the father was. She gave the boy a fine education and upbringing, and he became a prominent official who cared for and revered his foster mother until her death (5, p. 18). Thus did the compassionate Ksenia arrange the fate of both the orphaned infant and the single woman.

Another time, the blessed Ksenia encountered a pious woman in the street and, giving a copper five-kopeck piece with the image of a horseman, said: "Take the five-kopeck piece. The tsar riding on a horse is depicted here. It will be extinguished!" The woman took the coin and, perplexed, went home. In her street she discovered that her house was on fire, but the flame went out before she was able to reach it (4, p. 27).

The blessed Ksenia arranged happy marriages, sending a prospective bride where she could meet a marriageable man, and cautioned people against unsuccessful marriages. She predicted the death of the Empress Elizaveta and the murder of the tsarevich Ioann during the reign of Catherine II.

"It is from the feat of free souls that the cleansing of mores derives," writes Archbishop Antony of Volyn. "It is like a mustard seed; from a small seed it grows by itself into a huge tree... As soon as a person suffused with grace appears, the desert around him truly blossoms and people forge swords into ploughshares... Christian piety injects such fullness into life that aside from any legislation Christian living takes shape in and of itself; it does so not at all as individual, personal piety, but as a social force which in turn acts upon each individual, freely sobering his conscience" (3, p. 138).

At night Ksenia, the weather notwithstanding, would walk in summer and winter out of town, to a field, and pray until sunrise, bowing to the ground towards all four corners of the Earth (4, p. 30).

The feat of blessed Ksenia lasted 45 years. It is inconceivable to the human mind how she, almost barefoot and hardly dressed, withstood the pouring rains and frost, the heat and the wind, how she could live, nowhere having rest for her body and having *not where to lay her head* (Mt. 8. 20). Nevertheless, according to contemporaries, she was always in good spirits and truly happy. Her face, emaciated by a hard life, always shone with meekness, humility and kindness. She passed away in the late 18th-early 19th century, in the 72nd year of her life, and was buried at the Smolenskoe Cemetery. People who received grace-bestowing aid from her during her life now went to her grave to pray and request aid from her. And evidently they received it, because the number of people visiting her increased with each passing year—even people who never knew her, people from other cities came. It is known for certain that in the mid-19th century people visited the grave of the Blessed Ksenia by the thousands. Rumours about her rapid intercession and compassionate aid spread to cities and villages.

Each person who came took away a handful of earth from her grave, so each year a new mound had to be made. Then a stone slab was placed over it, but pilgrims smashed it and took home pieces. A new tombstone was laid, and the same thing happened to it. Then it was decided to erect over Ksenia's grave a chapel with donations from pilgrims. Funds were raised very quickly. The admirers of the blessed woman built a stone chapel, and a tombstone was placed on the grave with the inscription: "In the name of the Father, and of the Son, and of the Holy Spirit. Here lies God's servant Ksenia Grigoryevna, the wife of Col. Andrei Feodorovich, court chorister. Widowed at the age of 26, wandered 45 years, lived 71 years in all. Called herself Andrei Feodorovich. May whoever knew me commemorate my soul for the salvation of his own soul. Amen" (6, p. 20).

The number of visitors kept increasing, and a glass gallery was built adjoining the chapel. In keeping with the wish of the faithful the cemetery priest conducted panikhidas in the chapel from morning to night. Hundreds of letters came from Siberia, the Western regions, the Caucasus and other areas requesting that prayers be said at Ksenia's grave for deliverance from misfortune or sickness.

In the late 19th century a biographer of the Blessed Ksenia said: "Over a hundred years have passed since the blessed woman's death. Many people have been buried in the Smolenskoe Cemetery during this time, including a large number of once celebrities—painters, artistes, administrators, military heroes. But are many of them as famous and celebrated now as they were during their lives?

"No, most of them have been entirely forgotten, their graves grown over with weeds. There is no longer possible to find them, e. g., the graves of the writers

Trediakovsky, Knyazhnin and Benediktov and the artist Levitsky. We do not see this at the grave of God's servant Ksenia. The once pitiful mound over her ashes is covered with a rich marble tombstone, and over the tombstone there has been erected, through the zeal of her admirers, a fine chapel adorned inside with a marble iconostasis and a host of icons. This grave is visited by rich and poor, aristocrat and wretch, simple, uneducated peasant and man of science, modest postulant and humble archpastor, private and famous general..." (6, p. 78).

Many instances have been recorded of the miraculous healing of children and adults following the prayers of the Blessed Ksenia—from a little peasant girl to the heir of the tsarist throne, the would-be Emperor Aleksandr III, who named his daughter, who was born soon after his recovery, Ksenia.

Many Christian women in family misfortunes, especially when the husband is an immoderate drinker, sought and still seek the intercession of St. Ksenia. It has often happened in such instances, as husbands who used to drink attest that the Blessed Ksenia appeared to them in a dream with a staff in her hand and threateningly demanded that they stop drinking. One of these husbands related the following to his wife about this:

"On the morning you went to the cemetery I was sleeping soundly and had a nightmare; I dreamed that beasts had surrounded me. I remember that I shouted for you, but you did not come, and an unfamiliar woman with a staff in her right hand appeared before me. The beasts immediately disappeared, and she addressed me, rapping with staff and saying fearfully: 'You have no wife—she is with me. The tears of her mother have flooded my grave. Stop drinking! Rise! Your children are burning!' I jumped up and saw that you weren't home, that the children were sleeping peacefully, and I took all this for the delirium of my sick head, but hardly had ten minutes passed than a desperate cry rang out in the kitchen: 'We're burning!' I jumped up not so much from the scream as from the horrible thought of the vision... Since then I am repelled even by the very thought of wine" (6, p. 70).

Almost 200 years have passed since the death of St. Ksenia and large numbers of people with their misfortunes and sorrows still converge at her grave; molebens are conducted and prayers are offered in the chapel over her grave at the Smolenskoe Cemetery. The swift intercession of St. Ksenia the Blessed, who manifested to the world the summit of piety in fulfilling Christ's command to love thy neighbour, holds true to this day, too, for those who truly believe.

"Having come to love the poverty in Christ, thou now enjoyest immortal repasts; having exposed the insanity of the world with feigned insanity, thou hast received divine strength with the humility of the cross. Having acquired the gift of miracle-working aid for the sake of this, supplicate, O Blessed Ksenia, Christ God to deliver us from all evil through

repentance" (troparion to the Blessed Ksenia of St. Petersburg, Fool-in-Christ).

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N. ILYICHEVA

The Influence of Christianity on the Development and Spread of Conceptions of Natural Sciences of Early Russ

Humanity since time immemorial has striven to comprehend the reality around it and cognize the foundations of Creation. In ancient times this function was taken upon itself by pagan undivided science. We remember the great names of antiquity: Plato, Aristotle, Heraclitus and Ptolemy, to name but a few. However, behind the garish pagan externals there predominated in many of them dry factual material which nourishes a person materially but gives him nothing for his inner satisfaction. The Holy Fathers of the Church pointed to this back at the dawn of Christianity. St. Basil the Great wrote about the pagans: "But they who have measured the distances between stars, who have described stars that are always visible, Northern stars, and also stars that are near the South Pole and visible to the people living there, and stars unknown to us, they who have divided the Northern Hemisphere and the zodiacal circle into a thousand parts and have observed the return of the stars, their positions, their inclination and general movement to their former places, and also the time in which each of the planets completes its revolution—they have not found the only means for understanding God."¹

For their part, the following words of St. John Chrysostom have always resounded as admonition in the search for trustworthy knowledge and as a warning against aimless wandering in the field of science: "Revealing many banalities and impressing many trifles upon students, heathen science lets them go with empty hands which have not acquired anything worthwhile. However, the grace of the Spirit is not like this; it is entirely different: with few words it instills philosophy which combines truth with love in all

who heed it, and it often suffices to take but one set phrase from here to have means for the entire path of life" (2).

Consequently, the pagan intellect cannot give an inhabitant of the Earth the freedom of thought, the deep understanding of the spirit and nature of things, the capability to fathom the mysteries of the consciousness and being and to cognize the Creator of all that exists, i. e., everything which the light of true divine teaching bears. Only an intellect renewed has the ability to cognize the entire depth of the surrounding world and of doing so through a perception of the spirit and divine grace.

A well-known work by St. Feofan the Recluse reads: "Once the new spirit is received, one must refashion, rebuild and transform everything (in oneself).... However, the inner life of the person in whom this spirit is awakening does not suddenly overhaul itself according to it. All that has been received is the strength for this, and time and effort are required for the actual transformation. This is what the apostle emphasizes when he says: *be ye transformed by the renewing of your mind* (Rom. 12. 2)" (3).

Christian teaching was and is a truly inexhaustible source in this transformation. It drew the human race an outline; it showed it the goal towards which each person should strive, and it discovered the laws of faith and piety which were needed for moral development.

In the beginning was the word (Jn. 1.1) first and foremost of all times in mysterious eternity. With His Word God created the world of spirits and of matter, Heaven and Earth and everything visible and invisible in them. In this respect religious outlook differs drastically from pagan and philosophical teachings. The world does not have a self-sufficient and independent existence; it is not the fruit of chance development but was created, called from non-existence into existence by the will of the Pantocrator as the glorious revelation of His might and love.

¹The author would like to express his feelings of sincere gratitude to the late M. Chuvanov (see obituary in *JMP*, 1988, No. 10, p. 55), under whose grace-endowed guidance and spiritual nourishment this work was created.

In its boldest thoughts the consciousness of man, which is not guided by revelation, could not elevate itself to an understanding of this wisdom.

The adoption of Christianity in Russ spelled the advent of a qualitatively different, historic, "day", when the foundations of a new thinking were laid. It is about this frontier that Academician D. Likhachev writes: "The history of world culture knows periods when man discovers certain features in the world which he did not notice before. Usually these are periods of the emergence of a new view of the world and the appearance of a new outlook and a new great style in art and literature.... Man discovers in the universe about him some formerly unnoticed stylistic system—in science, religion, art. He perceives his entire environment in the light of this system, and usually this is the ushering in of a period of joyous wonderment at the world..."

"Christianity replaced the Early Russian paganism typical of a clan society. Rooted in this paganism was fear of the forces of nature and a realization of man's powerlessness before the elements. In its theological conception of the world Christianity placed man at the centre of nature, and perceived nature as serving man. It discovered in nature the wisdom of the world order and divine expediency. Even though this did not fully rid man of fear of the forces of nature, it fundamentally changed his attitude towards nature, forcing him to consider the purpose of the order of the universe and the meaning of human history and revealed in them the pre-eternal concept and edification to man.

"The first Russian works are full of admiration for the wisdom which is observed in the structure of the universe, a wisdom which is not closed unto itself but which serves man. Vladimir Monomakh writes in 'The Edification': 'What is man as you remember him? Great art Thou, O Lord, and marvellous are Thy works; in no way can the human reason fathom Thy miracles; and again we say: great art Thou, O Lord, and marvellous are Thy works, and blessed and praised forever is Thy name throughout the Earth. For who would not praise, who would not glorify Thy power and Thy great miracles and kindnesses worked on this Earth: how the sky, the Sun, the Moon, the stars, the darkness and light and the Earth laid on the waters were all wrought, O Lord, by Thy providence! The diverse beasts, the fish and fowl have been adorned by Thy providence, Lord. And we wonder at this miracle, how Thou created man from clay, at the variegated images in human persons; even if the entire world is conjoined, not everyone will be of one image; each will have his own image, according to divine wisdom'" (4, pp. 30-31).

On the example of the entire history of the development of conceptions of natural science in Russ we can see how the good seed of Christianity found grace-endowed soil in our state, how the Russian people embarked upon the difficult but glorious path of enlightenment. There are many testimonies to this in the early chronicles. Specifically, in *The Tale of Bygone*

Times we find the following in the great ascetic St. Nestor the Chronicler: "He [Vladimir] sent emissaries to gather children of the best people to be given over for book learning. The mothers of the children, however, wept for them, for they had not yet been affirmed in the faith, and they cried for them as the dead. When they were given over for book learning, there thus came to pass in Russ the prophecy which said: *In that day shall the deaf hear the words of the book, and the tongue of the stammerers shall be ready to speak plainly.* Earlier they had not heard of book learning, but God, according to divine order and in His mercy, had mercy upon them, as the prophet said: 'I have mercy upon whomever I want.' For He had mercy upon us through Holy Baptism and the renewal of the soul, according to the wish of God, and not according to our actions" (5).

It was book learning that became the solid foundation for awakening curiosity and inquisitiveness in a person, enabling him to comprehend the reality surrounding him. The most graphic illustration of book wisdom in skilfully and harmoniously uniting religious, humanitarian and natural-scientific views for our forebears was, for example, the book *Theology* by the authoritative Christian hymnographer St. John of Damascus, which is often encountered in the Russian chronicles under the title *The Book Called Heaven*. The knowledge drawn from books gave succeeding generations correct concepts regarding methods of creative work, methods which, as will be shown later, early Russian society unquestionably possessed in the natural sciences. "Man is linked with the outside world by indissoluble ties; he examines it carefully and learns about it what books narrate, and in books he discovers what surrounds him in the world. The Biblical book of Genesis is an expression of creation itself in words, and the universe is likened unto an open book..." (6, p. 156).

Analysing the main principle underlying the Russian's general and individual conceptions from the moment Christianity was adopted in Russ, I. Kireevsky noted (although of course one might not agree with the characterization given to the sprouts of the sciences, meaning the essay in question and the historic discoveries known to us (28-57), and to sprouts of the arts, proceeding from numerous modern studies making a strong case for the opposite, and even recent ones taken at random (7-11), which, naturally, the scholars of the past did not have at their disposal): "Russia did not shine either in the arts or in scientific inventions, as it did not have time to develop uniquely in this regard and did not accept alien development based on a false view and therefore hostile to its Christian spirit. But then it preserved the first prerequisite for correct development, one requiring only time and favourable circumstances: there gathered and lived in it that constructive principle of knowledge, that philosophy of Christianity which alone can lay the proper foundation for the sciences" (12). Thus, a mighty weapon for the methodology of scientific quest was given over to our forebears who were beginning to see

clearly and were affirming the word of God in their hearts and minds, for St. Paul the Apostle regards as the fruit of transforming oneself not only cognition of God's will but also a testing and an experimental perception of the qualities of this will and its favourable action upon us.

Academician V. Vernadsky, an outstanding scholar and modern natural scientist, wrote that a person can arrive at a number of conceptions linked with his perception of the world not only "through" scientific observation and experiment... but through philosophical quest and intuition" (13). Revealingly, the pronouncements by the present-day scholar accord with the thoughts of the Greek Michael Tribolis, known in this country as St. Maksim the Greek, who lived and worked in medieval Russ. "Cognition itself is possible in different ways. Maksim does not in the least deny methods of 'related sciences'; he recognizes the benefit of logic and tries to classify terms and notions. However, he considers direct introduction to truth and a feeling of it not only with the intellect and even reason, but by a person's entire being to be the highest (direct, not indirect) type of cognition" (6, p. 159). Maksim the Greek believes knowledge to be inseparable from religion, and regards reason, alluding to Isaiah the Prophet, the outcome of faith: "For reason is born of faith, as is clearly stated in the wise saying of Isaiah: *if ye believe not, neither will ye at all understand*" (14, Part 2, p. 55).

At the same time, "if we have even a spark of faith in Christ, we cannot fail to be aware that *the fashion of this world passeth away* (1 Cor. 7. 31) and through the power of Christ it is transfigured into the image of Christ. This image of Christ is, first of all, the effective beginning of the Christian religion, then the Christian culture, and finally the sanctification of Nature. All fields of life: art, philosophy, science, politics, economics, etc., cannot be recognized as self-sufficient essences and are images which are formed according to this world, but only when and only insofar as culture in general is not built according to the image of Christ" (15, p. 54). That is why it is so important in the natural sciences to have the true and solid platform of human quests which Christianity offers and which St. John Chrysostom characterized so precisely: "Above all else we must have a correct judgement of things. If we do not yet follow virtue, we will at least learn to praise it. If we do not yet avoid vice, we will at least grow accustomed to censuring evil, so that at least our judgement would be correct. By keeping to this path we can set about endeavours as well" (16).

We also need to single out another connection which conditions the historical unity of spirituality, knowledge and scientific thought. It is based on the premise that man had to build his spiritual and material world within the framework of the nature around him, of his environment, a deep and organic connection with which he realized in the process of his development, within the framework of God-given limitations. St. Basil the Great wrote: "We have been taught by Scripture not to give ourselves the liberty to visualize

anything other than what has been permitted" (17). On the one hand, this pronouncement initially showed the limitedness of the receptacle of the knowledge of a specific individual. On the other, the development of scientific thought could not, and cannot, run counter to the canons of morality and to the moral values of Holy Scripture. When this is disregarded, we see the sorry fruits of civilization, including the horrid forms of sophisticated designs of the misanthropic war machine, ecological cataclysms of frightening scope, the use of scientific breakthroughs for the ungodly purpose of producing new toxic agents, narcotic and psychotropic drugs, etc. Analysing from different vantage points the dangerous penetration of shallowness into the natural-science knowledge of modernity, a prominent Soviet scholar formulates a conclusion relevant to us and proposes directing our gaze to the past, to the sources: "Science is losing its 'humaneness', so to speak. The best way to reacquire it is to turn to history because we cannot view either science or all the more so its methods apart from the times during which they emerged" (18). Maksim the Greek, who considered knowledge indivisible from the moral principle, in his Sermon Against Latinists writes: "Because wisdom, as the most wise Solomon says, will not enter a deceitful soul" (14, Part I, p. 265). Reason which does not have a foundation in morality can turn into a vile, cruel and inhuman force.

One cannot help recalling here the brilliant statement by St. Basil the Great, who singled out two varieties of sciences and the fruits received from them, for the benefit and to the detriment of all that exists: "In like manner there are some sciences with which truth itself arms us so that salvific dogmata might be observed insuperably, and there are sciences which are invented by them that are without and suitable for shielding lies and protecting vanity. For the power of the dialectic is a wall for doctrines and does not allow them to be plundered and captured by anyone who wants to" (19).

In the form of an obvious postulate, albeit one expressed in general form, the considerable impact of Christianity on the development of culture and on science as one of its components, is also recognized today in official secular publications in this country (20, 21). Thus, (in 20) we read: "... nor can one fail to note the great influence which Christianity exerted on the nature and forms of culture, on the mode of thinking and the system of values of Europeans", or (in 21): "The adoption of Christianity introduced Russ to the achievements of world culture and to the most advanced trends—science of antiquity. The authority of liturgical books becomes indisputable".

Examining age-old traditions, we see the difficulty with which the human intellect, which acquired the true faith, rid itself of tenacious grip of paganism containing different types of superstitions, fortune-telling, quackery, belief in the evil eye, incantations, spiritualism, white and black magic, etc., which we discover to this day even in the most educated strata of society.

Furthermore, as expressed in the words of a priest—the hero of works by a famous writer, we can address our compatriots:

“It is part of something I’ve noticed more and more in the modern world, appearing in all sorts of newspaper rumours and conversational catchwords; something which is arbitrary without being authoritative. People readily swallow the untested claims of this, that or the other..., it is coming in like a sea; and the name of it is superstition.... It’s the first effect of not believing in God that you lose your common sense and can’t see things as they are.” (22). Superstitions not only have been diverting man from the process of real research but also draw him to the false path of pseudoscience. Hence it is understandable that what is fearsome is not the heathen science of the past itself but the approach of any natural scientist, especially a modern one, with a heathen’s view of the problems of his times.

Fr. Pavel Florensky wrote: “Especially seductive for unbelief is the unexplicitness of the views on the nature of man and of all creatures which are implicit in the faith in Christ. A world view which says nothing about these fundamental questions, naturally, meets with distrust on the part of those who, for better or for worse, sincerely devote all their attention and strength precisely to these matters. At the same time Christianity does have something to say about these matters and, of course, considers the obligations of Christians towards all creatures” (15, p. 72).

The question of sources of information is an element of no small importance in the study of the spread of conceptions of natural science in Early Russ and the impact of Christianity upon the process. In the case in question we receive information from surviving objects of material culture—witnesses of that epoch, and chronicles. As Academician B. Rybakov notes, in the written monuments of Early Russ (12th-15th centuries) which have reached us, attitude towards questions of natural science appear in two forms: descriptions of natural phenomena which suddenly and forcefully disturbed the natural life of people (floods, droughts, thunderstorms, hurricanes) and reflections about the causes of phenomena and about the system of the universe (23).

The latter should always be kept in mind since the natural-science conceptions of Early and Medieval Russ, including the intellectual apparatus and empirical information, were indissolubly part of the indivisible culture of those times, definitely intertwining with religious, humanitarian, ethical and other questions. The factual material which we now have and which has been partly used in this article is further convincing proof that a division of early Russian culture into material and spiritual can only be very arbitrary. Conversely, a “division of a scientific world-view and science from man’s simultaneous or earlier activity in the spheres of religion, philosophy, public life or art is impossible” (24, p. 126).

It is rightly pointed out (see 25) that natural-

scientific knowledge was a component part of natural philosophy in 11th-17th-century Russ. Scholars point to the frequent use of gnoseological notions in medieval literature. “Gathering good thoughts in his heart”, “God implanted a thought in one’s heart”, “having enlightened one’s heart”—these and other expressions drawn from early Russian texts show a special notion of the cognitive process in which the humanitarian and emotional principle is assigned a more important, if not the dominant, place in comparison with reason (6, pp. 157-168).

A detailed study of the development and spread of natural-scientific concepts after the Baptism of Russ reaffirms our belief that the spiritual centres of the state—monasteries, which followed the great commandments of Holy Scripture and the Holy Fathers of our Church, were zealous custodians and guardians of the sciences “with which truth itself arms us”. Amidst the absence of scientific corporations, the clergy long carried the light of knowledge, not permitting it to die out and exerting a moral influence on society.

Monasteries were the first Russian academies, and their brethren laid a true foundation for the emergence of the loftiest moral traditions which were so necessary during the formation of both analytical and graphic thought for renouncing worldly vanity, and for concentrating all their activities on cognizing God, nature and oneself. The monastic foundations helped preserve in primordial purity the basic concepts of reason from which the tree of universal and natural-scientific notions grew. In his time the outstanding Russian historian V. Klyuchevsky pointed to the importance of monasteries for the creative development of society: “Early Russian monasticism was a precise benchmark of the moral state of Russian secular society... Russian monasticism was a denial of the world for the sake of ideals beyond its strength, not a repudiation of the world for the sake of principles hostile to it” (26).

Furthermore, historical facts attest that contrary to the opinion of many opponents of the Church, religion and diverse branches of science were closely interrelated, enriching and supporting each other, drawing energy and experience from each other in different times and in different degrees. Academician V. Vernadsky decisively contended in this connection: “Like all other spiritual manifestations of the human personality, science came from religion” (24, p. 119).

Proceeding from the concrete realities of the early period of Christianity in Russ with due account for the temporal dependence of the spread of knowledge among the people, such a *status quo* is perceived as justified and legitimate when the Church was the hub of literacy and determined the confines and the necessity of investigations. Speaking about the enlightening mission of monasteries, Academician D. Likhachev says: “But who copied the books? Who introduced new systems of household management, say, at Solovki? Who developed new strains of fruits? It was the monasteries in Early

Russ that engaged in problems of genetics and selection" (27). Scrutinizing the course of the development of culture and natural-scientific conceptions on the God-protected land of Russia, we attest, to the joy of the children of the Church, to the fact that in Russ the words of Holy Scripture and the creative thought of the labourers in Christ's vineyard were developed and reflected in numerous monuments of culture. The life-giving source of spiritual knowledge also nourished the sowings of science, the harvest of which has served the benefit of our Motherland.

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A. DUBININ

BIBLE STUDIES

Aramaisms in the Four Gospels

The original language of the Gospels is Greek,¹ from which they were later translated into other languages. The Greek text includes individual words and phrases of the Aramaic language, Palestine's vernacular of the New Testament period. An analysis of these Aramaisms is of undoubted interest. Practically all the Aramaisms used by the gospel writers occur in the direct speech of Jesus Christ. This warrants the conclusion that His statements have come down to us through the ages unchanged, in the form in which He uttered them in His day². As for the basic content of the gospel of Jesus Christ, we have it in Greek. It is a translation, made years after His earthly service, of a tradition which was passed on by word of mouth in Aramaic.

Towards the end of the 1st century A. D. the Aramaic language, having ousted other Semitic languages, became universally current in Palestine, Syria and Mesopotamia. It was adopted by all the Semitic peoples in the area. Aramaic was also spoken by the Chaldeans of Babylonia, the Assyrians of North Mesopotamia, the Arameans proper in Syria, the Phoenicians in the Lebanon, the Jews in Palestine and some other peoples and tribes. The notable Semitologist B. Grande writes: "In the 9th century B. C. the Aramaic language began to spread. It was spoken by the entire population of

Syria and the greater part of the population of Assyria. Gradually it ousted Akkadian, which only survived as a written language, at least from the foundation of the Babylonian state. At the time of the Achaemenidae, Aramaic began to spread in Palestine and Phoenicia, eventually embracing the whole area from the Mediterranean to Iran"³

However, in replacing other Semitic languages Aramaic was strongly influenced by them, in phonetics, vocabulary and grammar. As they adopted Aramaic, the various tribes introduced into it many features of their former languages. This, in its turn, led to the fragmentation of Aramaic into a growing number of dialects. As a result, towards the end of the first millennium B. C. an Aramaic dialectal continuum had formed, as it were, in Anterior Asia, with various dialects passing into each other via a series of intermediate forms. Geographically close dialects were also close linguistically, and with growing geographical distance the dialectal distinctions correspondingly increased, so that people speaking mutually distant dialects understood each other with difficulty. The dialectal fragmentation of Aramaic was exacerbated by the fact that there never took shape any literary norm recognized by all or at least the majority of speakers, a norm which could, of course, have tended to obliterate dialectal distinctions⁴.

In New Testament Palestine and adjacent Phoenicia and Transjordan alone at least five Aramaic dialects must have been spoken: Judaean Aramaic, Galilean, Samaritan, Phoenician and Nabatean⁵. The Judaean Aramaic dialect was used by the inhabitants of Judaea, the descendants of the people who, in the 6th and 5th centuries B. C., returned to their home country from the Babylonian captivity in Mesopotamia. Galilean was the dialect of the Jews living in Galilee, the Northern part of Palestine. The Galileans were Judaized in the 2nd century B. C. by descendants of Aramaic-speaking colonists from North Mesopotamia, who had been settled there in the 8th and 7th centuries B. C., in the course of the mass deportation of Israelites to Assyria following the conquest of the Kingdom of Israel by Assyrian kings. Samaritan dialect was spoken by the members of the Samaritan religious community, who occupied Samaria, in Central Palestine. Likewise resettlers from Assyria, they had become intermixed with the Israelites and adopted their customs and religion in a form distinct from that of Judaism. The Phoenician dialect was current among the inhabitants of the maritime cities of Syria and Palestine, descended from the Phoenicians or Canaanites. Lastly, the Nabatean dialect was used by the Aramaized and, in part, Judaized Ammonites and Moabites, living in the Peraea area on the left, east bank of the River Jordan. All these dialects were closely related, the speaker of each being able to understand all the others.

Jesus Christ's mother tongue was undoubtedly the Galilean dialect, which held a median position among the Aramaic dialects of Syria and Palestine, both geographically and linguistically. The earliest historical proof of the existence of the Galilean dialect is contained in the synoptic gospels. For instance, the Jews gathered in the courtyard of the high priest during Christ's trial by the Sanhedrin unmistakably recognized in the Apostle Peter, present among them, an inhabitant of Galilaea by his accent: *And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto* (Mk. 14. 70; cf. Mt. 26. 73; Lk. 22. 59).

The Babylonian Talmud also contains information on the Galilean dialect: a parable occurring in the treatise "Erubin" suggests that the guttural sounds characteristic of the Semitic languages had practically disappeared in the speech of the Galileans⁶. True, the English Biblist H. Hoehner believes that the information contained in the Babylonian Talmud refers to the state of the dialect in the 3rd and 4th centuries A. D., not at the time of Jesus Christ.⁷

And so, Jesus Christ preached in His mother tongue, the Galilean dialect of the Aramaic language, understandable to the Judeans (see Mt. 4. 25; Mk. 3. 7; Lk. 5. 17; Jn. 2. 13), the people of Transjordan (see Mt. 4. 25; Mk. 3. 8; Lk. 8. 26),

the Samaritans (see Lk. 17. 11-16; Jn. 4. 5-40) and the people of Phoenicia (see Mt. 15. 21; Mk. 3. 8; Lk. 6. 17). The gospels also allow of the conclusion that He had no language difficulties in communicating with speakers of other Aramaic dialects since, as already mentioned above, the Galilean dialect held a median position and was easily understood by everyone.

Jesus Christ's quotations from and references to the Old Testament were likewise in Aramaic — based on Targums, translations of Old Testament texts into Judaean Aramaic supplied with extensive commentaries. Targums had probably been current among the Jews as early as the 5th or 4th century B. C., when the Jews abandoned Old Hebrew in favour of Aramaic, and were recorded between the 1st century B. C. and the 1st century A. D.

St. Mark quotes the greatest number of Jesus Christ's Aramaic dicta in his book, as many as five (see Mk. 5. 41; 7. 11. 34; 14. 36; 15. 34). Matthew cites three (see Mt. 5. 22; 6. 24; 27. 46); Luke and John cite one each (see Lk. 16. 13; Jn. 1. 42). One has the impression that Jesus Christ's authentic words force their way through the evangelists' Greek versions of His pronouncements where we see Him straining His intellectual, emotional and physical powers to the maximum: when calling the Apostle Simon Peter (Jn. 1. 42); in the Sermon of the Mount (Mt. 5. 22; 6. 24. cf. Lk. 16. 13); in denouncing the Pharisees (Mk. 7. 11); in reviving the dead damsel (Mk. 5. 41) and in curing the deaf mute (Mk. 7. 34); in His Gethsemane prayer (Mk. 14. 36), and in the last moments of His earthly life (Mt. 27. 46; Mk. 15. 34).

Thus, singling out Simon among the other apostles, Jesus Christ says: *Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone* (Peter) (Jn. 1. 42). *And upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven* (Mt. 16. 18-19). Κηφᾶς in the Gospel According to St. John is a Hellenized version of the Aramaic *kēfā*,¹⁹ which means "cliff" and, by extension, "rock", or "stone". Peter, Simon's more frequently used name, is a translation of *kēfā* (Gr. πέτρος, rock).

In presenting the ethical principles of His teaching, in the Sermon of the Mount, Jesus Christ says, in particular: *Whosoever shall say to his brother, Raca, shall be in danger of the council* (Mt. 5. 22). The fact that the Greek word *ῥακά* is used here for the Aramaic adjective *rācā* (literally, "empty" and, in a figurative sense, "stupid" or "muddle-headed") means that Jesus Christ expressly forbids the use of this word to His followers. Matthew's citing it in the Greek text without any commentary shows that this pejorative was commonly used by Palestine's Aramaic-speaking population in the 1st century A. D.

Further in the Sermon of the Mount Christ, speaking of the incompatibility of true faith with self-interest, says: *Ye cannot serve God and mammon* (Mt. 6. 24; cf. Lk. 16. 13). The Aramaic *mammōnā* means "money, wealth", more specifically, wealth gained mostly by dishonest means (cf. Lk. 16. 9. 11). The word was in all likelihood taken over into Aramaic from Old Hebrew, which, in its turn, had borrowed it from Phoenician.

In His polemic with the Pharisees, Jesus Christ accuses them of distorting Moses' teaching and violating his religious injunctions. He emphasizes: *Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death* (Exod. 20. 12; 21. 17); *But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye* (Mk. 7. 10-13). The Greek *κορβάν* stands for the Aramaic and Old Hebrew *qorbān*, a sacrifice to God. Although the word occurs in both languages, it was much more used in Aramaic (as, in general, words formed on this pattern, with the help of the suffix —*an*¹⁰). To denote a sacrifice in the religious sense, Old Hebrew much more frequently uses the word *zebah*, whence the word *marbēh*, sacrificial altar, derives, which has a common root with it. In the quoted passage from the Gospel According to St. Mark, Jesus Christ condemns the Pharisees for their extreme religious fanaticism, which made them neglect Moses' commandments. Thus the Pharisees held that by bequeathing their property to God, i. e. the Jerusalem Temple, they were exempted from the duties of charity, in particular, the obligation to support their old parents (this was in glaring contradiction to the fifth commandment of Moses' Law). Apparently in Christ's day the custom of bequeathing one's property to the Temple was profaned, and many performed the transfer, by agreement with the Temple priests, only in form, so as to rid themselves of the duty to support their parents in old age.

In resurrecting the dead and curing the ailing, Jesus Christ likewise addressed them in Aramaic. For instance, the Evangelist Mark reports that, when reviving the twelve-year-old daughter of Jairus, one of the rulers of the synagogue in Capernaum, *He took the damsel by the hand, and saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise* (Mk. 5. 41; cf. Lk. 8. 54). In their original, Aramaic form these words, which have reached us in Greek transliteration (ταλθακούμι), sound as *telīṭā'*, *qūmī*, where *telīṭā'* means damsel or young girl, and *qūmī* is the imperative form, feminine gender, singular, of the common Semitic verb *qum*, "arise" (in different senses). Jesus Christ also speaks Aramaic when curing a deaf

man from Decapolis, who had an impediment in his speech: *Jesus took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened* (Mk. 7. 33-34). The initial Aramaic form here is *'etpatah*, the imperative mood, masculine gender, singular, of the verb *petah* — to open.

It was in Aramaic, too, that Jesus Christ addressed God in His prayers. In the foreknowledge of His detention, trial and martyrdom, He implores God in the nocturnal hush of the garden of Gethsemane: *Abba, Father, all things are possible unto thee; take away this cup from me* (Mk. 14. 36; cf. Mt. 26. 39). The Aramaic '*abba*' means "father". The word was used to address God in Jewish synagogues, where worship was in Aramaic.

Sts. Matthew and Mark record that Jesus Christ's dying words on the Cross were: *Eli, Eli, lama sabachthani?* (Mt. 27. 46), or: *Eloi, Eloi, lama sabachthani?* (Mk. 15. 34), which are translated as *My God, my God, why hast thou forsaken me?* We see a little difference in the way the two evangelists reproduce these words.¹¹ St. Matthew's version is probably more accurate since it agrees better with the Galilean dialect.¹²

There can be no doubt that Jesus Christ's last words on the Cross, as quoted by the evangelists, are the prophetic words first uttered by the Psalmist: *O God, my God, attend to me: why hast thou forsaken me?* (Ps. 21. 2, Sept.) The phrase *attend to me* does not occur either in the masoretic or in the Greek text of the gospels. This may serve as additional proof that in quoting from the Old Testament Jesus Christ used Aramaic Targums rather than the original Old Hebrew text. Targums must also have been used as sources by Matthew and Mark in writing the gospels.

If we consider the circumstances in which Jesus Christ uttered these words, we shall realize that this was, as it were, the anguished cry of the soul departing from the body. He could only have uttered it in Aramaic, his mother tongue. The gospel accounts of Christ's crucifixion throw additional light on the matter by stating that those around Him at the moment of His death — presumably exclusively Roman legionaries — misunderstood his last, Aramaic, words, taking *'eli* or *'elahi* for Elijah, the name of the prophet (Mt. 27. 47, 49, Mk. 15.35).

Hence Christianity was first preached in Aramaic. This language was understood by all the numerous Semitic peoples of the Middle East, and it was in this language that Jesus Christ addressed them. After the new religion had spread beyond the area of its origin, to other parts of the Roman Empire, Greek became its main vehicle, and subsequently Latin (in the western part of the Empire). But in the areas with Semitic population the Aramaic language tradition, established by the founder of Christianity, was retained. A. Ranovich, a distinguished modern historian of antiquity, justly points out

"While the language of the Christian religion was Latin in the West, and Greek in Asia Minor, in Syria it was Syrian (Aramaic — A. Yu)."¹³ And some Eastern Christian Churches — the Maronite, the Melchite, the Chaldean — worship in Aramaic to this day.

NOTES

¹ Except for the Gospel According to St. Matthew which, tradition says, was written in Hebrew or Aramaic.

² Archimandrite Antonin Kapustin. "From Jerusalem. A Homily Delivered on Holy Mt. Golgotha, in Jerusalem, During the Procession with an Epitaphion, April 14, 1872, 'Eli, Eli, lama sabachthani'." — *Dukhovnaya beseda*, 1872, Vol. 1, p. 362.

³ B. Grande. *Vvedenie v sravnitel'noe izucheniye semitskikh yazykov* (Introduction to the Comparative Study of the Semitic Languages), Moscow, Nauka Publishers, 1972, p. 32.

⁴ See I. Vinnikov "Dictionary of Aramaic Inscriptions". — *Palestinsky sbornik*. Moscow-Leningrad. USSR. Academy of Sciences Publishers, 1958, Issue 3, p. 171.

⁵ See L. Vilsker. *Samaritanyansky yazyk* (The Samaritan Language), Moscow, Nauka Publishers, 1974, and B. Grande. *Op. cit.*, pp. 34—35.

⁶ V. Protopopov. *Poezdka k samaryanam. Samaryanskaya Paskha na gore Garizim* (A Journey to the Samaritans. Samaritan Passover Festival on Mt. Gerizim). Kazan, 1912, p. 33.

⁷ H. Hoehner. *Herod Antipas*. Cambridge University Press, 1972, p. 62.

⁸ A. Ladinskiy. "Earliest Translations and Paraphrases of the Holy Scriptures of the Old Testament". — *Dukhovnaya beseda*, 1872, Vol. 1, pp. 378—379.

⁹ In this article the Aramaic words are transcribed according to the system used by B. Grande. See B. Grande. *Op. cit.* pp. 361—362.

¹⁰ See B. Grande. *Op. cit.*, p. 259.

¹¹ Cf. the Greek 'Ηλί, 'Ηλί λεμὰ σαβαχθαύϊ (Mt. 27. 46) and 'Ελωϊ, 'Ελωϊ λαμὰ σαβαχθαύϊ (Mk. 15. 34).

¹² Evidence of this is in particular, St. Mark's λαμὰ, which was not used in the Galilean, but was firmly established in the Judaen Aramaic dialect, into which it had been taken over from Hebrew.

¹³ A. Ranovich. *Vostochnye provintsii Rimskoi imperii v I-III vv.* (The Eastern Provinces of the Roman Empire, 1st-3rd centuries). Moscow-Leningrad, USSR Academy of Sciences Publishers, 1949, p. 161.

A. Yu.

The Sacrament of Matrimony

IMPEDIMENTS

Today it is hard to say what was the early practice of the Russian Church in such matters for lack of concrete evidence. But in the church practice beginning from the 16th century a distinction was drawn between clerical marriages concluded before the removal of an ecclesiastical rank and after, the latter being regarded as permissible. But in the absence of any clear and direct rules, there was no firm stand on this score. The 1667 Moscow Council found it possible to adhere to the practice in keeping with the law of Leo the Philosopher and not ban from permissible church service priests and deacons who remarry after they are stripped of their ecclesiastical rank. Such marriages remained valid (Acts of the Council, Chapter 7, question 3). The same attitude to clerical marriages prevailed in the following centuries.¹

According to custom, clerics marrying for the first time after ordination into sticharion are stripped of this vestment in case of remarriage. But the ban depended on the decision of the ruling archpastor.²

3. Equally celibacy was mandatory for monks and nuns after the taking of vows in accordance with the Canons of the Chalcedon Council, 44th of the Trullan Synod, 5th of the Council of Constantinople (twin) and 18th and 19th of St. Basil the Great.

A member of the Church under vows of celibacy cannot marry since the Church regards such vows as a betrothal to the Heavenly Bridegroom Christ. This image of a spiritual union of a believing soul which dedicated itself to the special service of Christ provided the foundation for canon norms concerning the breaking of the vows of chastity. Therefore Canon 19 of the Ancyra Council regards violators of the vows of celibacy as remarried persons deserving of an appropriate penance. St. Basil the Great takes a less tolerant view of breaking the vow of virginity, regarding it as adultery and prescribing a fitting penance (Canons 18, 19, 50).

Byzantine civil laws also banned marriages of persons under monastic vows under threat of punishment (Nov. 5, 8). But until the 4th century a marriage with a monk or a nun was not subject to dissolution. Bishop Cyprian of Carthage (3rd cen.) wrote in one of his letters that those who have devoted themselves to Christ must remain pure virgins, waiting for their virginity to be rewarded without any falsehood and with firmness and permanence. But should they wish not, or unable to remain in this condition any more, they better get married than fall into the fire from their sins."

In his Canon 18 St. Basil the Great attests to the fact that Church Fathers regarded such marriages with tolerant condescension. But he himself regarded such a marriage as adultery, stressing that a person who has taken a virgin dedicated to God should be readmitted to Church communion only after he puts an end to his sin. The same attitude is expressed in Canon 16 of the Chalcedon Council which expels from church communion a monk after marriage. When this practice became established, a person under monastic vows returned (sometimes was forced to return) after the dissolution of marriage to the cloister where he remained thereafter. A person entering into an illegal marriage with a monk or a nun was placed, after the marriage was dissolved, under church penance as, those under monastic vows, and having fulfilled it was permitted a lawful marriage.³

4. In Canon Law widowhood after a third marriage is regarded as a diriment impediment to marriage. According to the Tomos of 920 issued by the Patriarchal Synod under Patriarch Nicholas I of Constantinople (901-907; 912-925), "none should dare marrying for the fourth time." And should such marriage take place, it must be regarded as being void.

As for a third marriage, according to Canon 50 of St. Basil the Great: "There is no law regarding trigamy. Accordingly, the third marriage is not consummated under the law. Nevertheless, we regard such matters as filth in the Church. But we do not subject them to public penance on the ground that such relations are to be preferred to unrestrained fornication." Thus the Church regards a third marriage only as a tolerable concession, which is preferable to open adultery, and while submitting the parties to such marriage to canonical restrictions, no dissolution of such marriages is sought.

Nor does the Church look favourably upon a second marriage, which is seen as a reprehensible concession to lust, but tolerates it, because according to St. Paul: *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God* (1 Cor. 7. 39-40). But still persons contracting a second marriage are subject to penance. The 4th Canon of St. Basil declares "one year [of excommunication] in the case of bigamists (although others say two years)."

5. Another impediment to marriage is the guilt for the dissolution of the previous marriage. A spouse guilty of adultery leading to the breakdown of the previous marriage is not permitted to remarry. This follows from the gospel ethics and practice of the Early Church. This norm is also reflected in canon law (Nomocanon 11.1; 13.5; Russian Nomocanon, Chapter 48; Procheiron, Chapter 49. It is repeated in Article 253 of the Statute of the Ecclesiastical Consistories).

6. The impediments to marriage also include physical and mental disability (imbecility, mental disorder, making a person incapable of a free exercise of his or her will). In most Christian and non-Christian states civil legislation do not recognize as valid marriages involving persons with mental disorders or the insane. Falling under the latter category are persons incapable of sound reasoning from childhood (Code of Laws, vol. X, part I, Article 365).

As far back as in the reign of Peter the Great marriages were banned involving persons mentally ill from birth, incapable of learning or service of any kind (Decree of April 6, 1722). According to the Statute of the Ecclesiastical Consistories (articles 205, 208) marriages involving insane and mentally disturbed persons are regarded as invalid and are subject to dissolution.

As for the physical disability Blastares's Syntagma* includes Novella 98 of the Emperor Leo VI prohibiting eunuchs from marriage. Canon law also bans marriages of persons incapable of matrimonial relations from birth or incapacitated by illness. The Code of Laws and the Statute of the Ecclesiastical Consistories does not contain such a ban but the healthy spouse is permitted to remarry three years after the dissolution of a previous marriage for reasons of congenital disability of the other spouse.

Indeed, physical disability can only be discovered after marriage. Until then it is a private secret of a person of which he may not be aware himself. But should this disability become officially known before marriage, it is regarded as an impediment, since the essence of marriage requires the groom and the bride to be physically capable of matrimonial relations. Should that be not so, the priest is free to refuse to celebrate a wedding, even without the blessing of the ruling archpastor. This physical incapability for matrimonial relations should be distinguished from bareness, which is not an impediment to marriage and does not constitute grounds for divorce.

Acting canons do not prohibit weddings of deaf and mute or blind persons who are healthy otherwise.

Nor does canon law prohibit weddings of sick persons wishing to marry. But such weddings should be performed in church. Should a person engaged in unlawful cohabitation be gravely ill and desire to be lawfully married in order to put an end to his or her sin, such weddings can only be celebrated in church and with the permission of the ruling archpastor (Manual for Rural Priests, 1887, p. 5).

7. There are certain age limits for marriage. The minimum age for marriage, below which it is not permitted, is called "matrimonial majority" and does not always coincide with the secular coming of age. The Eclogue of Leo III and Constantine V sets the marriage age at 15 years for men and 13 years for girls, while the Procheiron of Basil I lowers these limits to 14 and 12 years respectively. Both these documents provided the sources for the Russian Nomocanon. The Council of the Hundred Chapters set the marriage age at 15 and 12 years, which later proved to be unacceptable for Russia. A decree of the Holy Synod of July 19, 1830, banned weddings of grooms under the age of 18 and brides under 16. The norm did not apply to the Caucasus. Since then Russia has had two marriage ages: civil—18 and 16, and church—15 and 13 years of age. Marriages contracted by persons under age were regarded invalid and subject to dissolution. This however, was regarded as an impedient

restriction and not as a diriment impediment. The spouses consummating marriage before the prescribed age (15 to 18 years for the groom and 13 to 16 years for the bride) were separated until the civil coming of age, if the wife was not pregnant and if there were no children born.

Should underaged spouses be wed and then separated, with the coming of civil age they were permitted to reunite should they desire to do so. But their matrimonial union was reaffirmed in a church rite, that is, they were again "wed with the repetition of the questions and answers prescribed for the wedding concerning the free desire of the partners to enter into matrimony and with the repetition of the prayers printed in the Euchologion." They were given an opportunity to "clear their conscience before the father confessor for the premature entry into matrimony."

Canon Law also sets the age limit after which marriage is prohibited. St. Basil the Great in his Canon 24 sets this limit at 60 years for women, and 70 years for men (Canon 88). In 1744, the Holy Synod declared invalid a marriage contracted by an 82-year-old man, substantiating the ban in the following way: "Marriage is established by God for the procreation of the human race, something which can hardly be expected of a person over 80, for, according to the Psalmist, man is *in strength* 80 years, after which *labour and trouble* incline man to death, and not to the procreation of the human race." Thus the Holy Synod banned, on the basis of a directive of Patriarch Adrian (†1700), marriages of persons over 80 years of age. Marriages of persons aged between 60 and 80 require the permission of the ruling archpastor.

8. Among the impediments to marriage is the lack of consent on the part of the parents of either the groom or the bride. Canon 38 of St. Basil the Great says: "Girls who follow a man without the knowledge of their father commit fornication; but when the parents have been reconciled to her, the act seems to receive a remedy; however, they are not restored immediately to communion, but pay the penalty for three years." On the strength of this canon the 1038 Synod of Constantinople regarded as void marriages contracted without the father's consent. In Russia this norm was applied with limitations, Russian laws trying to protect young people from the arbitrary will of the parents concerning marriage. Under a decision of Prince Yaroslav the Wise, parents coercing children into marriage or preventing them from marriage by force were guilty of a punishable offense.

The parental blessing for marriage is based on the principle of parental respect for the free choice of the bride and the groom. Civil laws prohibit parents and guardians from coercing young people into marriage against their own will. Therefore *The Book on the Duties of Parochial Priests* (Chapter 123) points out that should the priest discern indecision of those being wed in answering the questions, or should there be tears or other signs of involuntary entry into matrimony, the wedding must be interrupted and further clarifications made. The Code of Laws proclaims illegal and subject to dissolution marriages in which one of the parties is under coercion.

(To be continued)

NOTES

¹ Prof. I. Berdnikov. *Kratky kurs tserkovnogo prava Pravoslavnoi Tserkvi* (Concise Course of Canon Law of the Orthodox Church). Kazan, 1903, pp. 98-101.

² S. Bulgakov. *Manual for the Clergy*. 2nd edit., Kharkov, 1900, pp. 713, 1119.

³ *Ibid.* p. 1118. Fr. VLADISLAV TSYPIN, docent at the MTA

Sticheron for the Veneration of the Epitaphion

Re-funeral of Schemahegumen Stefan Kotelnikov (born 1890)

С. А. Т. Б.

При-и-ди-те у-бла-жим И-о-си-фа при-сно-па-мят-на-го, в но-щи
к Пи-ла-ту при-шед-ша-го, и Жи-во-та всех ис-про-сив-ша-го: даждь ми Се-го
стран-на-го, И-же не и-ме-ет где гла-вы под-кло-ни-ти; даждь ми Се-го
стран-на-го, Е-го же у-че-ник лу-ка-вый на смерть пре-да-де; даждь ми Се-го
стран-на-го, Е-го же Ма-ти зря-щи на Кре-сте ви-ся-ща, ры-да-ю-щи во-пи-
я-ше, и ма-тер-ски вос-кли-ца-ше: у-вы Мне, Ча-до Мо-е!

Melody according to "The Psalm-Reader's Satellite"

у - вы Мне, Све - те Мой, и у - тро - бо Мо - я воз - люб - лен - на - я!

Си - ме - о - ном бо пред - ре - чен - но - е в цер - кви днесь со - быть - ся: Мо - е

серд - це о - ру - жи - е прой - де; но в ра - дость Вос - кре - се - ни - я Тво - е - го

плач пре - ло - жи. По - кла - ня - ем - ся Стра - стем Тво - им, Хри - сте, по - кла - ня - ем - ся

Стра - стем Тво - им, Хри - сте, по - кла - ня - ем - ся Стра - стем Тво - им, Хри - сте,

и Свя - то - му Вос - кре - се ни - ю.

BOOKS AND PUBLICATIONS

THE ORTHODOX CHURCHES OF MOSCOW Moscow Patriarchate, Publication, 1988

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia the Publishing Department of the Moscow Patriarchate has put out the album "The Orthodox Churches of Moscow" devoted to the millennium of the canonical existence of the Russian Orthodox Church. The book's size is 22.5×30 cm, volume 176 p.p., edition 5,000 copies. It is printed on good art paper, has a jacket and is richly designed. The book was published under the general editorship of Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate; editor—A. Chulyukina, artist—A. Mironov. Photographs from the Publishing Department archives were used in the album. Text by Metropolitan Pitirim (in Russian and English), photographs by Gusein Gusein-zade.

In the introduction, entitled "An Ancient Religion in a Modern City" (pp. 5-14), Metropolitan Pitirim stresses that despite the metamorphoses of history and secularization of modern life, religious life in the Moscow churches is diverse and full. With the separation of the Church from the state in January 1918 many churches were closed; today they house exhibition or concert halls, archives and various institutions, "but if you are looking for a church where divine services are conducted, you can easily

find it either in a noisy central street, or in a quiet by-street, it may tower high on a hill, or hide among many-storeyed buildings" (p. 11).

The historical excursus into the religious life of Old Moscow contains many vivid pictures recreating live images of a past epoch. The author amply shows that the spiritual traditions of Holy Russia are not dead; they have taken a new lease of life in our day and age. Characterizing the specifics of Russian piety, Metropolitan Pitirim points to specific realities in which it is expressed by the faithful; icons, crosses, prosphorae and water blessed in the church are the most widespread symbols of this piety.

The author also takes a look at the religious life of Muscovites from the side, through the eyes of Western Christians. He focuses in particular on pastoral ministry, specifically, the homily, at the conclusion of which the faithful usually thank their spiritual mentor with the words "save, o Lord", i. e., may the Lord save you for your words of wisdom and edification (the modern Russian word *spacibo* [thank you] is a truncated form of *spasi Bog!* [save, O God!]).

The author also examines the relations between the priest (parochial rector) and the executive body of the religious community, which consists of the warden and his deputy, the treasurer

and the chairman of the auditing commission.

The Moscow clergy is replenished chiefly by graduates of the Moscow Theological Seminary and Academy in Zagorsk. Metropolitan Pitirim adduces impressive statistics: some 1,500 students (500 matriculated students and about 1,000 in the correspondence department) are enrolled in the Moscow theological schools today.

The book consists primarily of brief bits of information (pp. 15-37) about each of the 46 currently functioning churches in Moscow, including the churches of St. Daniel's Monastery which was reopened in 1983. Valuable information is provided on the location of a church (exact addresses are given), the date it was founded, churchwardens, architectural specifics, side-chapels if any, venerated shrines, patronal feasts, and so on.

This is followed by colour photographs (pp. 38-175, 210 illustrations) showing: all the functioning Moscow churches, parishioners and pastors, individual moments during divine services, festival processions, icons and church requisites.

The album provides graphic testimony to the unabating spiritual life of Orthodox Muscovites.

V. NIKITIN

"THE RUSSIAN ORTHODOX CHURCH" "RUSSIAN ORTHODOX CHURCHES" "RUSSIAN ORTHODOX ICON"

Series of slides. Moscow, 1988.

The inscription on the small white cases reads: "Dedicated to the Millennium of the Baptism of Russ". Three sets of colour slides, 20 slides in each (compiled by E. Yakovleva, photographic consultant V. Kazantsev), have been issued in honour of the great feast by the Diafilm Studios of the State Committee of the USSR for Cinematography under contract with the Publishing Department of the Moscow Patriarchate. The essays that go with them, though brief, give a substantial idea of the Russian Orthodox Church and Russian churches and icons.

The range of phenomena reflected in the first set is rather broad: the Baptism of Kievan Russ in 988 and the canonical establishment of the Russian Orthodox Church, church divine service and the Holy Sacraments, the pastoral

ministry of the clergy, the synodal institutions of the Moscow Patriarchate, the theological schools, monasticism and its significance for Orthodoxy, monasteries today, and the involvement of the Russian Orthodox Church in peacemaking and ecumenical activity.

The next set, "Russian Orthodox Churches", helps to clarify the purpose of the church, the heavenly and earthly elements of its symbols, architectural specifics, the location of painted images, and the like.

The churches photographed (against the background of typically Russian landscapes) are very beautiful and their interiors are expressive. Close-ups of worshippers are shown on some slides. The accompanying text is terse and informative.

The third set of slides, "Russian Orthodox Icon" is of keen interest. Presented on the slides are icons of the Holy Trinity, the Saviour, the Theotokos, the Twelve Great Feasts, and especially, venerated saints. Information provided not only helps one to contemplate the ancient icons and gain an understanding of their austere beauty and depth, but also make it possible to duly appreciate the works of modern iconographers who are carrying on the Church-sanctified traditions of canonical art.

The slide series can be obtained at the Publishing Department of the Moscow Patriarchate and in Moscow churches.

K. TIKHOMIROVA



The Convent of the Protecting Veil of the Mother of God in Kiev, the Church of the Protecting Veil



PUBLICATION
OF THE MOSCOW
PATRIARCHATE